UNIVERSITY OF TORONTO
3 1761 00373236 9

DS
709
A45
v.1
div.1

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

http://www.archive.org/details/chineseempireill11allouoft

63392

LE
709
A15
v. 1
div. 1

Landing from the Ships at Indianola

Entrance of the Hoang ho or Yellow River

THE LONDON PRINTING AND PUBLISHING COMPANY LIMITED

Whampoa from Danes Island

THE LONDON PRINTING AND PUBLISHING COMPANY LIMITED

Attack and Capture of Ste. Anne and Ca...

THE LONDON PRINTING AND PUBLISHING COMPANY LIMITED

Estuary of the [illegible] at Nanking

THE LONDON PRINTING AND PUBLISHING COMPANY, LIMITED

THE

CHINESE EMPIRE

ILLUSTRATED:

BEING A SERIES OF VIEWS FROM ORIGINAL SKETCHES,

DISPLAYING

The Scenery, Architecture, Social Habits, &c.,

OF THAT ANCIENT AND EXCLUSIVE NATION,

BY THOMAS ALLOM, ESQ.

WITH

HISTORICAL AND DESCRIPTIVE LETTERPRESS,

BY THE REV G. N WRIGHT, M.A.

THE WORK WILL ALSO CONTAIN A SUCCINCT ACCOUNT OF

THE HISTORY OF CHINA;

A NARRATIVE OF BRITISH CONNEXION WITH THAT NATION, THE OPIUM WAR OF 1840, AND FULL DETAILS OF THE CAUSES AND EVENTS OF THE PRESENT WAR.

THE LONDON PRINTING AND PUBLISHING COMPANY (LIMITED),
26, PATERNOSTER ROW, LONDON; AND 55, DEY STREET, NEW YORK.

INTRODUCTION.

THE Chinese Empire—whose manners and customs, arts, sciences, and antiquities we propose to illustrate—is a peculiar country, and its inhabitants are a peculiar people; of whom much has been written, and who possess many claims to our notice: those claims are now increased by the successful termination of the late war. The treaty signed at Tien-tsin, on the 26th of June, 1858, removes the restrictions which were previously thrown round European intercourse with China. British subjects will be permitted to travel for pleasure or trade to all parts of the interior, being furnished with passports. A British minister, his family and suite, may reside at Peking; and consuls at nine other ports, which are to be opened for the purposes of commerce—some immediately, and others as soon as circumstances will permit. Christianity, whether Protestant or Roman Catholic, is to be tolerated, and its professors protected throughout the empire. All official correspondence, by English officials, is to be conducted in the English language; and the Chinese government undertake to educate student-interpreters in that language; who will be responsible for making correct versions of all documents from one tongue to the other. Tonnage-rates and customs' duties are to be revised and reduced. British ships of war are to be allowed to visit any ports in the empire, where the commanders are to be treated on terms of equality by the Chinese officials: and the character "*I*," denoting "barbarian," is to be omitted in all Chinese official documents in which foreigners are mentioned. There are many other articles—the treaty contains fifty-six in all—relating to the suppression of piracy, placing Great Britain on the footing of the most favoured nation, &c.; but the above are the distinguishing features of the Treaty of Tien-tsin.*

The terms thus conceded to the firm bearing of Lord Elgin, and which we owe to the judicious conduct displayed by his lordship throughout his arduous mission, are great departures from the ancient and exclusive policy of China; and will be, if fairly carried out, mutually advantageous to both countries. If England increases her trade and commerce, and finds an extended market for her manufactures under its provisions, China is certain, also, to see a greatly increased demand for her produce; whilst the toleration of Christianity will tend to promote civilisation, and to improve the condition of the Chinese people. The recognition of a British minister at Peking, is also an important concession; and will enable England to divide, with Russia, those advantages the latter derives from her permanent mission at the Chinese capital. And not the least important condition is that which stipulates for the omission of the offensive character from Chinese documents, which they employed at once to designate their own superiority, and the barbarism of all other nations.

The ports which are to be opened for foreign trade are Chin-kiang, within one year from the signing of the treaty; and three other ports on the Yang-tse-kiang, as far up as

* By a separate article, indemnity is awarded to British merchants for their losses at Canton.

Hang-chow, as soon as the rebels are driven from Nanking and the neighbourhood; Nin-chwang, in Manchooria; Tang-chow, in the gulf of Pe-chee-lee; Tai-wan, in the island of Formosa; Kiung-chow, in that of Hainan; and Swatow, on the coast, above Hong-Kong, to the north-east, where a considerable foreign trade has already developed itself. These ports are well known to the China merchants, and may be found in the map given in this Work, except Nin-chwang. This lies at the head of the gulf of Liaoutung, which flows to the north-east, out of the gulf of Pe-chee-lee. It is the seaport of Moukden, a province of Manchooria; whose capital was the last residence of the Manchoo sovereigns before their conquest of China, and the place where the early emperors of the reigning dynasty of that empire are buried. Moukden is now the seat of several superior tribunals, and the residence of a Chinese viceroy of the highest rank; and Nin-chwang is the *entrepôt* of Manchooria. Both this port and Tang-chow, will enable our traders to extend their connexion with Manchooria and the Corean peninsula; and all the ports are advantageously situated for the purposes of commerce. In all probability, as intercourse with them is extended, that with Canton will decrease. In that city and its neighbourhood, a dislike to, and a jealousy of, foreigners appear to exist—far beyond anything which Mr. Fortune, M. Huc, the Rev. W. C. Milne, and Mr. Wingrove Cooke (all of whom visited portions of the interior of China), found to prevail in other parts of the empire.

An intense interest has sprung up in the public mind with respect to China within the last few years—an interest greatly increased since the news of the conclusion of the Treaty of Tien-tsin has been received. There is, naturally, intimately connected with that interest, a great desire to become more accurately acquainted with the country and its people; and to minister to that desire is the object of the present Work. Its perusal will leave little to be wished for by those who "sit at home at ease," and derive their knowledge of foreign countries from the reports of others. With respect to China, it is from those reports only that the great mass of the English people can make themselves acquainted with its peculiarities. Very few individuals, indeed, can personally visit that far-distant country; but the present generation possesses in the works of the authors we have already named, and also in those of Dr. Yvan (who was attached as physician to the French embassy sent to China in 1852), great advantages over its predecessors. We shall draw upon all those authors for information—acknowledging the source from which we derive it, whenever it is possible to do so.

China has often been characterised as the largest empire in the world. *Once* it enjoyed that pre-eminence; but the empires of Great Britain and Russia are now more extensive than that of the Emperor of China. That empire consists of China Proper; Tartary, divided into the three provinces of Manchooria, Mongolia, and Thibet; the islands of Hainan and Formosa; and the peninsula of Corea, whose sovereign is tributary to the emperor. The area of Chinese Tartary greatly exceeds that of China Proper, but it is very much behind the latter in point of population. The entire territory included in the Chinese empire is estimated to comprehend four million and a-half square miles; and to have between four and five hundred million inhabitants.

China Proper—with which, alone, we have to do in this Work—extends from the 20th

to the 42nd degree of north latitude; and from the 97th to the 123rd degree of longitude east from Greenwich. Thus, its entire area embraces an extent of about 1,500 miles from north to south, and of 1,200 from east to west—an area six times the size of that of France; and eleven times more extensive than that of the British Isles. It is bounded on the north by Manchooria and Mongolia; on the east by the Yellow Sea; on the south-east by the Chinese Sea; on the south by the same sea; on the south-west by Siam; and on the west by Thibet and other dependencies. Europeans have only a superficial idea of the surface of this immense tract. As far as they know, in the north it consists of an elevated mountainous ridge, descending to the south; in the centre, of a vast alluvial plain; and in the south, of a region described as "alternately undulating, and interspersed with broad valleys and lofty mountains, which increase in elevation as they extend to the west." Two-thirds of the entire extent of the empire are mountainous; and the two most magnificent mountain-ranges are those of Thsin-ling, or the Blue Mountains; and those of Nan-ling, or Mountains of the South. The former runs in a south-east direction, between the parallels of 31° and 34°; and the other extends east-south-east, between those of 24° and 27° N. lat.—Three rivers—the Pei-ho, in the north; the Hoang-ho, or Yellow River, nearly in the centre; and the Yang-tse-kiang, or Blue River, further to the south—nearly traverse the country from west to east; the two latter falling into the Yellow Sea, and the former into the gulf of Pe-chee-lee—a branch of that sea to the north-west. The Tchou-kiang, or Pearl River, on which Canton is situated, is also a noble stream; but not to be compared to the other three for extent and importance.—China abounds in lakes, of which five are of considerable extent; viz., 1. Lake Toun-ting, on the confines of the provinces of Hoo-nan and Hou-pih. 2. Lake Poyang, in Kiang-see. 3. Lake Houng-tse, in Kiang-su. 4. Lake Si-hou, in Che-kiang. 5. Lake Tai-hou, on the borders of the last-named province and Kiang-su.—The climate of China, as may be imagined from its extent, is extremely varied, the summer being hotter, and the winter colder, than those of European countries lying in the same parallels of latitude.—The animal, vegetable, and mineral products are numerous: besides the domesticated cattle and animals of our own country, there are the rhinoceros, the camel, the buffalo, the bear, the leopard, the panther, and a species of tiger; also the stag, the deer, the goat, the antelope, the monkey, the tapir, and several others; with most of our reptiles. Birds include the pheasant, quail, ring-dove, and fishing cormorants, so useful to the fishermen on the Chinese rivers: there are also the fowls of England, ducks being particularly propagated by the river population, of which we shall have hereafter to speak. Tea is the most celebrated vegetable product.* In trees, there are the mulberry, the jujube, the orange, the cotton and the tallow-tree; also the camphor-tree, which grows to a height of fifty feet: smaller, and more shrub-like, are the rhubarb, the ginseng, and the smilax; and in fruits, besides the orange, there are the lichi, loquat, and wampee, all prized by the natives: the sugar-cane, which was originally brought from India, is also cultivated; and in cereals, rice most abundantly, with barley, millet, and wheat.—The minerals are gold, silver, copper, tin, lead, and mercury: the precious stones, the ruby and the emerald. There are also several mineral productions peculiar to the country; viz., the corindum, a precious stone,

* See vol. ii., pp. 31—36.

the hardest except the diamond; the ollaris stone, of which vases, inkstands, &c., are made; the jade, a green stone, upon which the Chinese set a high value; with various kinds of schist, jasper, and serpentine.—These are their native products. In manufactures, besides tea (for that is a *manufactured* substance as exported), China is famous for its porcelain and its silks. Its artists also excel in making lacquered wares; and many ivory toys brought from that country are so excellent in workmanship, that it is difficult to equal them: their puzzles are famous all over Europe.

China is divided into eighteen provinces. No two travellers or geographers agree in their orthography; and in the following table we follow one of the latest authorities—a gentleman* who, from his position, having had the opportunity of gaining access to, and comparing, the works of those who have gone before him, may, we think, be safely taken as a guide.

Provinces.	Area in Square Miles.	Population.	Inhabitants in each Square Mile.	Chief Towns.
Pe-chee-lee	58,949	28,000,000	473	Peking.
Shan-tung.....	65,104	29,000,000	515	Tse-nan-foo.
Shan-see	55,268	14,000,000	253	Tae-yuen-foo.
Ho-nan	65,104	23,000,000	353	Kae-fung-foo.
Kiang-su	44,500	38,000,000	853	Nanking.
Ngan-hwei	48,461	34,000,000	701	Ngan-king-foo.
Kiang-see	72,176	30,000,000	421	Nan-chang-foo.
Che-kiang	39,150	26,000,000	671	Hang-chou-foo.
Fo-kien.....	53,480	14,700,000	276	Foo-chow-foo.
Hou-pih	70,450	37,000,000	525	Woo-chang-foo.
Hoo-nan	74,320	18,600,000	250	Chang-cha-foo.
Shen-see	67,400	10,000,000	148	Se-gan-foo.
Kan-su	86,608	15,000,000	173	Lan-chow-foo.
Sze-chouen	166,800	21,000,000	128	Ching-too-foo.
Kwang-tung	79,456	19,000,000	214	Canton (Kwang-tun).
Kwang-see	78,250	7,300,000	93	Kwei-lin-foo.
Kwei-choo	64,554	5,000,000	82	Kwei-yang-foo.
Yun-nan	108,969	5,500,000	51	Yun-nan-foo.
	1,299,009	375,100,000		

In point of population, the Chinese empire is the first in the world. As already observed, those of Great Britain and Russia exceed it in extent: but whilst the number of the Queen of England's subjects is not more than a moiety of those who own the sovereignty of the "Tien-dze," or "Son of Heaven," as the Chinese people term the monarch who reigns at Peking—those of the Emperor of Russia are only about one-seventh as many. Our knowledge of the manners, customs, and character of this vast assemblage of the human race is obtained from various writers, whose accounts are so contradictory on many points, that they only bewilder us. The Chinese, as we learn from M. Huc, have a curious idea of the English: they described our countrymen to him as a people "who lived in the water like fish. When you least expected it, they would rise to the surface, and cast at you fiery gourds. Then, as soon as you had bent your bow to send an arrow at them, they plunged again into the water like frogs." As a periodical writer observes, "we suspect that our notions of the Chinese, if somewhat less grotesque, are hardly more accurate."—They are indeed a

* William Hughes, late Professor of Geography in the College for Civil Engineers.

"peculiar people;" and present, no doubt, many anomalies. At a very early age of the world's history, they had attained a high degree of civilisation; science flourished amongst them; and we have the most abundant proofs that they excelled in art. But, for centuries, they have remained perfectly stationary, both in one and the other. In painting, carving, or any other ornamental art, the modern productions do not exceed, even if they equal, those of the olden time; whilst the discoveries of the mariner's compass and of printing, made at a very remote period by the Chinese, have never been practically developed, to the advancement of knowledge, civilisation, and commerce, as they have been in Europe. In the nineteenth century of the Christian era, those great aids to the progress of mankind, remain, in China, nearly in their primitive state. In fact, it is the boast of the Chinese to be unchangeable; and unchanged and stationary they have been.

No doubt this arises from the little intercourse they have had at all periods of their history with foreigners. Long engaged in wars among themselves, and with the Tartars, by whom they were at last subdued, the Chinese appear to be imbued less, perhaps, than any other nation, with a desire for foreign conquests; and they have always remained nearly in a complete state of isolation from the people of other countries; all transactions with foreigners, by laws passed under the Tartar dynasty, being, without licence from the government, deemed traitorous. Hence it is, that we really know less about Chinese affairs and the Chinese people than we do about those of any other state that figures in the history of the world; and hence it is, that the various anomalies that strike those who have been long in China, chiefly proceed.

The government of these people is, in theory, one of the most absolute description: in practice it is a vast centralisation. It is founded upon the duty due to parents. "The vital and universally operating principle of the Chinese government," says Sir George Staunton, "is the duty of submission to parental authority;" and the Chinese *profess* implicitly to obey the emperor as the "Father of his People." The emperor himself "worships Heaven; and the people," says Sir J. F. Davies, "worship the emperor." The frequent rebellions of which we read in the Chinese annals, show, however, that this devotion is more in form than reality; and the people do not even profess to pay the same respect to the authority of the emperor's representatives, as they do to that of the emperor himself: those representatives, according to Mr. Fortune, have often a hard task to quell riots, punish outrage, and preserve order.—The utmost servility is shown to the emperor. "No person whatever can pass before the outer gate of the palace in any vehicle or on horseback. The vacant throne, or a screen of yellow silk, is equally worshipped with his actual presence. An imperial despatch is received in the provinces with offerings of incense, and prostrations—looking towards Peking. There is a paved walk to the principal audience-hall, on which none can tread but the emperor. At the same time, as if his transcendent majesty could desire no increase from personal decorations, he is distinguished from his court, unlike most Asiatic sovereigns, by being more plainly clad than those by whom he is surrounded." All power, authority, and honour emanate from him alone. He can appoint his successor—being only confined to members of the reigning family; and he nominates all viceroys, and other officers. The provinces are governed by viceroys, who, under

the title of *Foo-yuen*, or "Governor," rule over a single province; or as a *Tsoong-to*, or "General Governor," over two. The two provinces of Kwan-tung, of which Canton is the capital, and the adjoining one of Kwang-see, are under a Tsoong-to, who is called the Viceroy of Kwan-tung. Sometimes commissioners are sent to the provinces on particular occasions; as in 1841, '2, and '3,—to Canton, when negotiations were going on with England. In each province there is a chief criminal judge, and a treasurer; and so important is the traffic in salt, that there is in every province a *Yen-yun-sse*, or "salt mandarin;"—mandarin being the title of the class from which all officials are chosen. At Canton, a special commissioner resides, called by the Chinese the *Haekuân*, or Commissioner of Customs, and the *Hoppo* by Europeans. Sir J. Davies tells us, that "he is generally some Tartar favourite of the emperor, sent down to make his fortune by the foreign trade; and he contrives to do this rapidly, by squeezing the Hong merchants," through whom all foreigners are obliged to transact their business, and "over whom he has entire control."

The emperor has four principal ministers—two Tartars and two Chinese—who form the *Nuy-ko*, or "interior council-chamber." The Tartars take precedence; and the title of the four is *Choong-t'hang*, and *Ko-laou*. For the transaction of general business, a number of assessors, selected from the Imperial College or National Institute of the *Han-lin*, is added to the *Nuy-ko*, which then forms the supreme council, or great council of state. Another select body is the *Keun-ky-tâ-chin*, or privy-councillors, who are consulted when secrecy and dispatch are required; and the *Lyfân-yuen*, or "council for foreign affairs," transacts all the external concerns of the empire.—For conducting the several departments of government, the Six Boards, or *Loo-poo*, are constituted. These are—"1. The Board of Fiscal Appointments, which takes cognizance of the conduct of all civil officers. 2. The Board of Revenue, which regulates all fiscal matters. 3. The Board of Rites and Ceremonies. 4. The Military Board. 5. The Supreme Court of Criminal Jurisdiction. 6. The Board of Public Works." These boards have all subordinate officers under them. And there is also the *Too-chû-yuen*, or Censors—a body of forty or fifty members, who are sent to various parts of the empire as inspectors, to report to the government at Peking whatever they may deem necessary, either as to the inhabitants or the officials of the district to which they are dispatched, and to suggest such a course of policy as they may deem necessary from what they witness. These "inspectors" are, in fact, "spies; and their persons are considered sacred; so that they may, without fear of punishment, make what representations they please to the emperor. But though they cannot be punished physically, they are frequently subjected to a moral penalty, as they are commonly degraded when their advice is unpalatable. The members of all these councils, &c., must be chosen from the "Literary Aristocracy, or Corporation of Men of Letters," which is said to have existed in China from the eleventh century before the Christian era. This corporation forms a counterpoise to the absolutism of the emperor; and any Chinese may be admitted to it, if found qualified on examination. That literary pre-eminence is not always accompanied by moral virtue, the conduct of the Chinese officials sufficiently prove.

Of the nature of Chinese punishments, and of their police and military establishments, we have treated in the subsequent pages of these volumes.—The military men stand second

in consideration to civilians in China. In reading the history of that empire, there appears to have been an almost intermittent succession of wars and rebellions—keeping the people in a state of constant hostility with some parties or other. Yet a recent French writer* asserts, that "the Chinese have been taught to consider war as the most fatal of public calamities, as a plague sent by heaven in its anger, as the shame and opprobrium of humanity;" and he adds, that "the Chinese rulers have adopted a form of religious and political principles favourable to the development of agriculture, industry, and internal traffic; but quite opposed to the progress of the military art." And certainly the military commanders in China appear never to have had more than a limited consideration, and purely honorary titles, the chief authority being always vested in the lettered mandarins.

The religion of the Chinese is diversified. The first inhabitants worshipped beings who were supposed to inhabit the sky, the air, the earth, and the sea; and to direct and overrule the affairs of the world. Sacrifices were offered to these deities, and feasts held in their favour, some of which have come down to the present time. Then there is the system of Confucius, and those of Buddhism and Taou-ism, of which we give as clear an account† as we are enabled from what is known of them to Europeans. Many Chinese are also Mohammedans. It is doubtful when this religion was first introduced; but, at the latest, remarks the Rev. W. C. Milne, "its entrance must have been at, or near the year 130 of the Hegira," *i. e.*, A.D. 752. About 100 years after, we find the first accounts of China given by strangers, in the journals of two Arabian travellers. There is a tribe of Jews in China; and Christianity was preached there as early as A.D. 635, by certain Nestorian bishops; who are said to have been extirpated in 1235. But in Marco Polo's travels, we find it stated, that, in a city in the neighbourhood of Nanking, on the banks of the Yang-tse-kiang, there were then "two churches of Nestorian Christians, which were built in 1274, when his majesty the emperor appointed a Nestorian to the government of that city for three years. By him those churches were established, where there had not been any before; and they still subsist." Attempts were made by Pope Innocent IV., to plant the Roman Catholic religion in Rome as early as 1245; but it was not till 1288, that a priest established himself at Peking. In that year, John de Corvino was cordially received by the emperor, and allowed to build a church. We hear, however, little more of Christianity till 1575, when Pope Gregory XIII. sent a Jesuit to the imperial city, where he was permitted to remain. The Jesuits obtained converts there and in other parts, but they were not numerous; and in 1704, Father Tournon, the pope's apostolical vicar, or legate, at Peking, having issued a mandate forbidding the Christians to practise any customs which had been interdicted by the pope—a mandate which was thought to interfere with the authority of the emperor—an opposition to the Jesuits was set on foot, and gained so much ground, that, in 1724, they were expelled the empire; but Christianity was not proscribed. The Roman Catholics still kept their churches, though the mission declined, being frequently subject to persecution. The Russians established a mission at Peking, which does not appear to have made proselytism its object: early in the century a Protestant mission was opened; and in 1810, the number

* Captain Daby, in the *Moniteur de l'Armée*, of August 6, 1858. † See vol. i., p. 10, and pp. 25—30.

of native Christians was estimated to amount to 200,000. In 1812 the emperor issued an edict against Christianity; and from that time till after the treaty of Nanking was concluded, we hear very little of missionary efforts. The consequence of that treaty was, that Protestant missions were established at Shanghai, Amoy, and other places: and now that the religion of the gospel is tolerated throughout the entire empire, we may hope that it will make great progress. This it is certain to do, if the lives and conduct of its professors correspond with the divine principles they profess:—*there* lies the difficulty. The Chinese do not appear to have any prejudices, themselves, which would oppose a decided barrier to the progress of the gospel. Whether a follower of Confucius, of Lao-tze, or Buddha, a Chinaman is perfectly indifferent to the opinion held of his form of belief by others: he appears to think all forms good. "What sublime form of religion do you profess?" a Chinese will ask; and, on being answered, if it differs from his own, he will reply (says M. Huc), "All religions are good: religions are many; but reason is immutable."

Whilst most authors agree in their accounts of the government and religion of the Chinese, we find them vary much in their descriptions of the people. Few Europeans have been beyond the four towns on the sea-coast, opened to foreigners; and in those, the appearance of the inhabitants, and their manners, differ from what is seen in the interior. M. Huc tells us, that though there are general characteristics, both of features and dress, which may be called the Chinese type, yet that, as the traveller passes from province to province, he finds "the language changes, by degrees, till it is no longer intelligible. The dress alters in form, so that you can distinguish a citizen of Canton from one of Peking, by it alone. Each province has customs peculiarly its own;" and there are many other things, he says, "which destroy that civil and administrative unity which Europeans have been pleased to attribute to this colossal empire."

In their *physique*, the Chinese are superior to the neighbouring nations. They are a Mongolian race; and generally below the European standard both of height and strength: but the working classes, in some districts, are quite equal to the "stranger:" the Coolies (or porters) at Canton, for instance—a finer-shaped or more powerful race of men nowhere exists. The skull of the Chinese is a medium between the European and the African; the hair lank, black, and shining, resembles that of the American Indians; they have an obliquity in the eyes, and the eye-brows turn outward at the upper extremity. Some of the women are beautiful. M. Abbé Remusat remarks, that, in the middle provinces, the females have fine complexions, and a great variety of colour.—There is much similarity in the dress of the sexes. Both wear the long loose robe, of linen, cotton, silk, or velvet, coming up close to the throat, and fastened round the waist with a belt, to which the men have attached, their purse, their fan, pipe, and tobacco or opium-cases—and their chop-sticks, which are used as forks, and sometimes a small knife. Both wear trowsers, which the females tie tight round the ankle, to show their small feet, produced by bandaging when young, and which is the characteristic of the Chinese female, as the shaved head and long tail are of the man. Females wear their hair long, and the married women tie it up in a tuft, at the back of the head, enlarging the tuft by artificial means. Their head-dresses are frequently very expensive. Both sexes wear stockings of cotton or silk, wove or knit; with

thick boots in winter, and thin shoes in summer. In winter they accustom themselves to furs; and the men have different caps for the seasons. The summer cap is a cone, made of the filaments of the bamboo; it projects quite round the head, and is terminated with a ball, the colour of which denotes the rank of the mandarins. The winter cap fits close to the head, the coloured ball maintaining its place; and it has a turned-up brim, of black velvet or fur. The Chinese dresses of ceremony are very rich and handsome; and Sir J. Davies remarks, that the great sin of their costume is, "the paucity of white linen, and consequently of washing. Even their body garment is sometimes a species of light silk, but capable of purification."

In China, both agriculture and manufactures are assiduously pursued by the people. Of course, in so extensive an empire, there is a great variety of soil and produce; but, "on the whole, China is an admirably fertile country, and cultivated with remarkable intelligence. In no other country in the world has agriculture been so highly honoured;" having, "from the remotest antiquity, been placed in the highest rank amongst various kinds of industry." The commencement of the agricultural season is celebrated on the 23rd day of the Chinese second moon (answering to the end of March), by the emperor's going to a field set apart for the occasion, and called the "sacred field." He is accompanied by the princes of the blood, and various officials of all ranks; and after offering a sacrifice, he lays his hand upon the plough, and traces a furrow. The princes and ministers, each in their turn, do the same: and in every province the governor goes through a similar ceremony. The farmers themselves work, as well as overlook. "How many times have we seen" (says M. Huc, who supplies us with these particulars), "on the roads in the northern provinces, rich farmers, sometimes wearing silk robes, standing waiting gravely with a three-pronged pitchfork, the passage of the carts and caravans, in order to collect the dung. It was evident there was, in their eyes, nothing mean or despicable in this occupation, and the travellers manifested no surprise at it."

The Chinese farms, except in the north, are not on so large a scale as we find them in England; and their implements are of the most simple description. The ploughs, very often, have no fore-wheel, and only turn up the earth a very little way. In the north they till their fields, usually, with buffaloes, which they term "aquatic oxen." In the south, oxen, horses, and asses are used to draw the plough; and sometimes the woman is seen in the shafts, and her husband walking behind, guiding the implement. M. Huc saw the females employed in this way several times. One day, he had "the patience to wait a long while at the side of a road, to watch whether the poor labouring wife was allowed, from time to time, to rest herself." He "saw, with pleasure, that there was a cessation of work at the end of each furrow. The husband and wife then sat down, in pastoral fashion, on a little hillock, under the shade of a mulberry-tree, and refreshed themselves by smoking their pipes."—Mr. Fortune, speaking of the farmers of the south, says—They are,

"As a class, highly respectable; but as their farms are all small, they are, probably, less wealthy than our farmers in England. Each farmhouse is a little colony, consisting of some three generations viz., the grandfather, his children, and the children's children. There they live in peace and harmony together: all who are able work on the farm; and if more labour is required, the stranger is hired to assist them. They live well, dress plainly, and are industrious, without being in any way oppressed. I doubt if there is a happier race anywhere than the Chinese farmer and peasantry."

The Chinese are also famous for manufacturing industry; and their skill in making silk stuffs has caused those articles to be in great demand, not only in Asia, but in Europe. In their manufacture of porcelain, they do not maintain their ancient fame. In their modern porcelain, Mr. Fortune remarks, we have the grotesque figuring, "but nowhere do we find that marvellous colouring which is observable in their ancient vases." He tried to ascertain whether the art was lost; or whether, in these days of cheapness, they would not go to the expense: and he found that the former was the fact.—There are many aquatic pursuits to which the Chinese devote themselves—fishing, breeding ducks, and as water-carriers. A large part of the population live entirely upon the water—being born and educated, marrying, rearing their families, and dying there. This population abounds on the Pearl River, in the neighbourhood of Canton, where the boats, sometimes twenty and thirty deep, cover some miles; and it is supposed they have 300,000 inhabitants. We have given a full description of this singular class of the inhabitants in another part of the Work; and shall only further observe here, that these denizens of the water are not dissimilar in appearance to the Esquimaux. They are considered an inferior race, and are not allowed to intermarry with those of the land.

We have said nothing of the moral character of the Chinese; and we are loth to allude to it, because the accounts are so contradictory. Dr. Gutzlaff draws a very revolting picture of the sailors who navigate the Chinese junks; and M. Huc represents the entire people—as most writers have done before him—as cowardly, base, and cruel, and utterly abandoned to the vices of drunkenness and gambling. Mr. Fortune gives us the direct reverse of this picture; and Dr. Morison and the Rev. W. C. Milne, side rather with Mr. Fortune than with the French abbé. Mr. Wingrove Cooke thinks that—

"A Chinaman has no notion of duty beyond the sphere of his own family, wherein, for form's sake, the prince is included. Of course he knows that it is dangerous to steal, or to commit murder; and, in commercial transactions, you may trust to a Chinaman's knowledge that honesty is the best policy, and that he must not 'lose face' among those with whom he deals; but I cannot find that robbery or piracy is looked upon as a disgraceful profession, or that a man in high office, who has embezzled a few millions of teals, is a disreputable person."

Equally contradictory are the statements as to their treatment of females; some telling us they are subject to great degradation, and others the reverse. Most writers, also, represent the Chinese as guilty of infanticide to a great degree; whilst the Rev. Mr. Milne says, that child-murders, compared with the population, are not more numerous in China than they are in England. Perhaps the mean lies between the various extremes. Sir John Bowring, who ought to know something of the people, avers, that "drunkenness is a rare vice amongst them;" though they are given to gambling. They "have no prejudice," Sir John tells us, "whatever, as regards food, but eat anything and everything from which they can derive nutriment." They marry early; and the wives offer no objection to the introduction of a concubine, or more, over whom they exercise an undoubted authority. These early marriages keep up the population, notwithstanding there is an enormous emigration to the neighbouring countries, and to California and Australia; whilst there is no immigration.

These are the general features of the Chinese empire, and of the character of its people: more particular details will be found in the following pages.

THE

CHINESE EMPIRE

ILLUSTRATED.

THE WOO-TANG MOUNTAINS.

PROVINCE OF KIANG-SI.

"The wild streams leap with headlong sweep,
In their curbless course o'er the mountain steep;
All fresh and strong they foam along,
Waking the rocks with their cataract song."

THE RECLUSE OF THE ROCK.

In the schistose district of the Meilung mountains, that engross the southern part of Kiang-si, the forms of the cliffs and the crags are more varied than art could ever have made them, and than nature generally does. The goddess, however, in a sportive mood, seems to have moulded the amazingly diversified surface of the Woo-tang rocks, in which the Kan-kiang-ho has its source; for, the toppling position of the great mass that overhangs the village of Woo-tang and the vale of Nan-kang-foo, is obedient rather to the strength of adhesion than the laws of gravity. An Alpine grandeur pervades the whole mountain chain to the north of the Meilung group; and the Chinese are so entirely devoted to pleasure, so much engrossed by superstition, such victims to actual romance, that they associate every picturesque spot amidst these cloud-capp'd pinnacles with a legend of pleasure or pain—a duty enjoined by custom—a pilgrimage dictated by caprice or idleness.

Many of the princes of Woo have acquired celebrity by their chivalrous bearing, by their disinterested patriotism, their great wisdom, or their solid learning. One, however, is remembered with more feeling: his story has found more sympathy than the sorrows or the sufferings of his kindred, from its interesting and romantic character. Too-fan was a prince of undaunted courage, great personal graces, and cultivated mind. Whether he was disgusted with the insipidity of a courtier's life, or was inspired naturally with a love of wandering, is uncertain; but one day, after he had reached the age of twenty, he left his royal home to enjoy the pleasures of the

chase, and did not return at the accustomed time. Couriers were dispatched in all directions, and public proclamations issued, offering immense rewards to any one who could reveal the mystery of his sudden disappearance—but in vain. At length the emperor abandoned all hope of recovering his favourite son, went through the prescribed forms of wailing for an heir deceased, and appointed a successor to the lost but loved Too-fan. Time rolled its ceaseless course, and Hoo-fan, lately elected successor to the throne, accompanied by a retinue of courtiers, proceeded to hunt in the valleys and amidst the rocks of Woo-tang; but the sportsmen being separated by the chances of the chase, the royal heir missed his companions, and rode in search of them down a sequestered glen, until he was exhausted by fatigue, and apprehensive of being overtaken by the darkness of night. In this distressing situation, a young female, modestly attired, approached him, inquired the occasion of his so little expected visit to that unfrequented spot, and invited him to alight, and take shelter in her lowly dwelling. Astonished at her exquisite beauty, at the kind yet unembarrassed manner in which she offered to extend the rites of hospitality to a stranger, Hoo-fan for awhile was not able to reply: attributing his silence to fatigue, she at once called for assistance, which was answered by the appearance of a young man at the cottage door, who immediately advanced, and conducted the wanderer in.

Here the prince passed a night not of rest but distraction, although every effort that hospitality and benevolence could dictate was employed to reconcile him, and safe guidance to the precincts of his well-known hunting-ground, promised him on the morrow. But the surpassing beauty of his benefactress had made an impression on his heart, that reason could never efface; and his elevated rank induced him to believe, that it was not in mortal power to prevent him from one day calling her his own. This, however, was a fatal folly, and he lived just long enough to regret the error of such ungovernable passion. Perceiving that the beautiful mountaineer was the wife of the cottager, he proposed at once to purchase her, and increased his price to such an extravagant amount, that his host at length concluded that folly or madness could alone have prompted him to this singular request; leading him, accordingly, to the limit of his lonely vale, he bade him be happy, and farewell.

These last words found no echo in the heart of Hoo-fan, who was henceforth to become the prey of a lawless and a hopeless passion; and, proceeding rather as his animal carried than himself conducted, at length returned to his companions, who were overjoyed at again beholding their royal leader.

Changed in his very nature by the flame that withered up all his moral feelings, Hoo-fan now began to plot the destruction of the peasant of Woo-tang, that he might remove what he deemed the only impediment to the possession of his fair companion; and for this purpose, approaching his imperial father, he laid before him a grievance which he said ought to be immediately redressed. He told him how a bold rebel, of whose exact name he was uncertain, but whose secret home he knew, in defiance of imperial pleasure, continually hunted in the royal domains; and prayed permission to suppress the offence by punishing the offender. His request being granted, Hoo-fan set out,

with a chosen few of his profligate associates, and reaching the once happy valley of Woo-tang, acquainted the cottager, who had treated him so hospitably when his life was in his power, that information of his predatory habits having reached the imperial throne, he had been deputed to inquire into the circumstances. Ingratitude, and a stil deeper contempt for his fellow-men, for a moment overpowered the innocent victim, who had not passed unnoticed the attention with which Hoo-fan had regarded his faithful wife; but, recovering himself quickly, he formed his resolution. "Great prince," said he, "allow me to give instructions to my dearly-loved wife, for the arrangements of our cottage during my absence, after which I shall obediently attend you." The prince withdrew, leaving the afflicted wife to hear the last fond words which the partner of her solitude was ever, as Hoo-fan purposed, to whisper in her ear; but a watchful Providence had decreed far otherwise. "When I depart," said the husband calmly, "with prince Hoo-fan, and his satellites, do you, my dear wife, ascend yon hill, and hasten to the imperial palace by the shortest way; tell the chief officer of the court to bear this girdle, with the bright diamond that adorns it, to the emperor, wherever he may be; adding, that the owner is now on the way to an ignominious death, by the imperial order, and that the imperial presence alone can save him. Speed, and may Fo, the god of the faithful and the fond, befriend you."

Hoo-fan having told the emperor that such an offender did exist, must necessarily have inflicted punishment upon him for the pretended crime, in somewhat of a public manner, unless one of his infamous coadjutors should have boldness enough to supersede this necessity by assassination. This, however, would have been an attempt of the most perilous kind, the captive being a man of gigantic stature, extraordinary muscular power, and possessing the fleetness and activity of those very animals of the chase, which he was accused of pursuing and overtaking on foot. He was conducted, therefore, to the nearest tribunal, the summit of a lofty rock, which was itself enclosed between two huge perpendicular masses; and on this plateau, in the eye of just heaven, the iniquitous trial and punishment were to take place.

The party passed out of the retired valley, crossed the stream of the Kang-kiang-ho, by two rustic bridges, that span the deep ravine through which it tumbles, and reaching the plateau on the summit, went through the contemplated mockery of a trial, by which the prisoner was condemned to be thrown from the beetling cliff into the abyss below. The pause that followed this dreadful announcement was suddenly interrupted by the appearance of a cavalcade, numerous, coming on at full speed, and with all the character of a hostile troop. One horseman, better mounted than the rest, rode madly into the ring formed for the tribunal, exclaiming, "Suspend the sentence, stop the execution, as you value your lives—the emperor! the emperor!" A few moments more, and the emperor stood amidst the traitorous band who had abused his confidence. "Hoo-fan," said he, "you have forfeited my affections, disgraced the name of a prince of Woo, and are no longer worthy of my protection. Go, take the place of the captive, whom your vicious passions would have put to a painful and most horrid death; and, to aggravate your disappointment, I adopt him to be the heir to my throne and kingdom." Having

concluded this solemn decree, he threw aside the restraints of majesty, and rushing towards the prisoner, fell upon his manly bosom, exclaiming, "My son, my lost son, Too-fan!"

On the spot where this affecting incident is said to have taken place, a temple of Fo has been erected, in which an altar, or tang, is dedicated to the memory of Too-fan, and from which Woo-tang takes its abiding name.

HALL OF AUDIENCE, PALACE OF YUEN-MIN-YUEN.

PEKING.

Fling ye the silken curtain wide,
With gold restrained, with purple dyed,
And let the colours wander o'er
The polished walls, the marble floor.
White are the walls, but o'er them wind
Rich patterns curiously designed.

THE KHAN OF KATHAY.

IMPERIAL luxury appears, in China, to be insatiable. There is not a minor political division of this vast empire, unadorned by some palace, or villa, or hall of majesty; and the display of fancy exhibited in their arrangements is only inferior to the gorgeousness with which the designs are executed. Yuen-min-Yuen is perhaps the most extensive and sumptuous of all these abodes of magnificence and power; and it is also better known to Europeans, from the reception, within its marble halls, of foreign embassies, than the travelling-palace of Hoo-kew-shan, and other picturesque localities.

A noble park, improperly called the Gardens of Yuen-min-Yuen, is situated about three leagues north-west of Peking, and occupies an area of eleven square miles. Here are no less than *thirty* distinct imperial residences, each surrounded with all the necessary buildings for lodging the numerous state officers, servants, and artificers, that are required, not only on occasions of court and public days, but for the regular conduct of the household. Each of these assemblages includes so great a number of separate structures, that at a little distance the appearance is precisely that of a comfortable village, and of tolerable extent. The mode of building possessing few traits of permanence, on a closer examination a character of meanness, and a poverty of invention, are at once discovered; and even here, in the most luxurious and spacious of all the imperial homes, it is to the amazing number of fanciful huts, and decorated sheds, rather than to their stateliness or durable pretensions, that any magnificence is ascribed.

Amongst these thirty groups of painted palaces, the Hall of Audience is the most conspicuous for its magnitude, ornament, and proportions. Elevated on a platform of granite, about four feet above the surrounding level, an oblong structure stands, one hundred and twenty feet in length, forty-five in breadth, and in height twenty. A row of large wooden columns surround the cella, and support a heavy projecting roof, while an inner tier, of less substantial pillars, marks the area of the chambers: the intervals of the latter, being filled with brick-work to the height of four feet, form the enclosing screen or walls of the chief apartment. Above these the space is occupied with lattice work, covered with oiled paper, and capable of being thrown open, when the temperature of the hall demands it. On the ceiling are described squares, circles, polygons, and other mathematical figures, in various combinations, and charged with endless shades of gaudy colours. The floor is a more chaste piece of workmanship, consisting of slabs of a beautiful grey marble, disposed chequer-wise, and with the most accurate and perfect precision in the jointing. In a recess at the centre of one end stands the imperial throne, composed entirely of cedar richly and delicately carved, the canopy being supported by wooden pillars painted with red, green, and blue colours. Two large brass kettle-drums, occasionally planted before the door, and there beaten on the approach of the emperor, form part of the furniture of the hall, the rest consisting of Chinese paintings, an English chiming-clock, made by Clarke of Leadenhall-street, and a pair of circular fans formed of the wings of the argus-pheasant, and mounted on polished ebony poles. These stand on each side of the throne, above which are inscribed, in the Chinese letter and language, "True, great, refulgent, splendid," and beneath these pompous words, the much more pithy one—"*Happiness.*"

The columns in all cases—within the hall, beneath the imperial canopy, and those that sustain the overhanging roof—are without capitals; and the only substitute for an architrave is the bressumer, or horizontal beam on which the projecting rafters of the roof recline. Below this architrave and between the columns, wooden screens are interposed, painted with the brightest colours, profusely intermixed with gilding. Over the whole of this fancy-work a net of gilded wire is stretched, to protect it against the invasion of swallows, and other enemies to the eaves and the cornices of buildings.

The grounds around the many palaces are either broken by nature, or formed by art into hill and dale, diversified with wood and water—the latter enclosed by banks so ingeniously thrown up, that they represent the fortuitous workmanship of the free hand of creative power. Bold rocky promontories are seen projecting into a lake, and valleys also retiring from them, some, deep-wooded bosoms—others, scenes of richest cultivation. Wherever pleasure-temples, or grottoes, or pavilions for rest, are erected, the views from each are evidently studied productions of some one eminent in the delightful art of landscape gardening. In the arrangement of trees, not only the magnitude to which the species ultimately attains, but even the tints of the foliage, are maturely considered in the composition of the picture.

LANDING-PLACE AND ENTRANCE TO THE TEMPLE OF HONAN.

CANTON.

" 'Tis mad idolatry,
That makes the service greater than the god."

SHAKSPEARE.

On the south banks of the Cho-keang, or Pearl river, and on the opposite side from the city of Canton, is a rural district, much frequented by visiters and residents for recreation and change of air, but by a still greater number of pilgrims, who come hither to bow the knee at the shrine of Buddha. Emerging from the narrow filthy streets, and escaping from their noxious atmosphere, the bridge of Honan, with its quaint architecture, conducts to the little isle itself, a paradise in comparison with the busy city to which it is united. Here the scenery is peculiarly pleasing, and the luxuriant trees that adorn the banks, that dip into the stream, that spread their grateful shelter over the fields, animate the picture by the amazing variety in their shades and their colours.

Here also is the most famous of all Buddhist temples in China, the very cathedral of that contemptible idolatry. Standing on the margin of the water, it is most frequently approached by boats, and the multitude that is in perpetual motion at the landing-place, is calculated to give a very low estimate of Chinese character. It consists of the aged, infirm, and infantine, coming to ask pardon of a block of wood, for sins and omissions in this world, and to beg liberation from the torments of swords, and axes, and bowstrings in the world to come. Another and more unimportant portion of the crowd is intent on over-charging, on pilfering, and abusing the confidence of these dotards, whom they have, almost pardonably, concluded to be deserving of no better lot. The reasoning, however, is obviously vicious, which would pretend to prove that folly in one party, justifies dishonesty in another: but, what is in China the standard of virtue or vice—the test of truth or falsehood—the boundary of good or evil?

A small comfortable-looking assemblage of doors, and screens, and gables, and projecting eaves, and concave roofs, and grotesque animals, gives to the landing-place the character of a country ale-house. Here, however, is the place of entrance to a vista of majestic banyan trees, that appear to have resisted the assaults of the elements for centuries of time, and by their venerable aspect, supply, in some degree, the want of antiquity in the flimsy, temporary sheds, that lie hid beneath them. Giants of wood guard the next doorway, with becoming vigilance, and terrific aspect; and whoever passes these formidable warders, will find another enclosure within, intersected by flagged walks, that lead amidst the trees, to colonnades, filled with gods and monsters

of every sect and profession. Beyond the second square are situated three grand halls, appropriated to idols of greater costliness, and still more hideous aspect. Within the central are the three famous images, illustrative of the triune manifestations of Buddha—the past, present, and future. Kwo-keu-fuh, whose reign is past, is on the right; We-lae-fuh, whose reign is yet to come, on the left; the centre being occupied by Heen-tsa-fuh, whose power is now supposed to regulate human destinies. The monsters, although in a sitting posture, are each eleven feet in height. Before these "three precious Buddha" stand tables, or altars, on which are placed joss-sticks, censers, perfumes, flowers, ornaments, and sometimes rare fruits; and, on either side are arranged eighteen images of the primitive disciples of Buddha, supposed to be resuscitated emperors of the Mantchou-Tartar race. The side walls are decorated with silken curtains, embroidered, in letters of gold and silver thread, with mottos and precepts from the works of Confucius. A number of pillars, gilt and painted, sustain the roof, from the cross-beams of which several hundred lanterns depend, whose muffled rays diffuse a mysterious light around, not badly calculated to aid the solemn character which the labours of the priests are incessant in endeavouring to impart.

The several cellæ, or places of worship, within the sanctuary, are all of nearly equal capacity, and adorned with an equal variety of objects of vertu; and, besides these devotional apartments, a very extensive monastery belongs to the temple, where some hundred priests are comfortably lodged. Considerable distinctions appear to exist between the grades or classes of this monastic order; for some of them are clothed in costly habits, and exhibit unequivocal symptoms of having "fared sumptuously every day;" while others are squalid, emaciated, and poverty-stricken. There cannot be a more obvious inconsistency in the government of any public body, than is presented by the wretchedness that marks the appearance of a large number of this Buddhist fraternity, and the luxury in which the sacred hogs indulge in the consecrated styes beneath the very roof of the temple. These favoured animals are fed and tended with the utmost care, and, when they have literally eaten themselves to death, are laid, with much solemnity, in a mausoleum appropriated to their remains.

In Buddhist worship, the priests, who have a direct interest in its maintenance, perform all the functions of their calling with the most becoming solemnity, and the ceremony itself is exceedingly imposing; but the people do not appear to feel the influence of example, and look on with indifference, while the most venerable amongst the priesthood knocks his aged brow repeatedly against a sacred flagstone in front of the altar. Indeed there cannot possibly be any wide-spread faith in the creed of Buddhism, even in the empire of Cathay; for, in addition to their total indifference to its ceremonies, Buddhists occasionally appropriate the very temples of worship to profane purposes. On Lord Amherst's return from the court of Peking, he visited Canton, and the authorities of that great city, although his lordship had been unsuccessful in his mission, did not hesitate to provide accommodation for the embassy in the great temple of Honan. The triune were removed from their pedestals, and transported to a lodging on the other side of the river; while the chief cell,

or choir, or aisle of the temple, was converted into a banqueting hall for the foreigners. This fact did not escape the vigilance of the savans in that distinguished cortège, who have judiciously remarked, "that the conversion of a people so slenderly attached to the predominant religion, would not be attended with difficulty, if truth were on the tongues of those who undertook it."

THE PROOF-SWORD ROCK, HOO-KEW-SHAN.

> And, as the brand he poised and sway'd,
> "I never knew but one," he said,
> "Whose stalwart arm might brook to wield
> A sword like this in battle-field."
>
> SCOTT.

In the mythological or romantic ages of every country, personal strength commanded a respect which is now confined to the few remaining nations that have evaded civilization. The victory is no longer to the strong; intellect, civilization, science have obtained a signal triumph over mere brute or animal force; and the prowess of Ajax, or of Cœur de Leon, the unfading theme of the troubador, will soon be neglected by the writer of history. However, conspicuous excellence in some one respect, whether it arise from a pure unmixed boon of nature, or from the meritorious labours of the individual, cannot fail in attracting the attention of a chronicler worthy of the subject.

Physical ability seems to have been employed as a test of royal origin, of fitness to rule, of military elevation, from the earliest period; but, the criterion in individual cases was different. When Ulysses returned to his sea-girt isle, his halls were filled with suitors for the hand of his faithful queen. Remonstrance would naturally have been vain; his altered appearance, and the protracted period of his wanderings, forming so strong a presumption against personal identity; but when, seizing the bow, which none else could bend, and with—

> ——————— one hand aloft display'd
> The bending horns, and one the string essay'd,

he shot the arrow through the mystic rings, his claims to royal ancestry were no longer disputed, even by those who offered violence to his resumption of the throne.

The respect in which muscular strength was held by our Norman lords, may be estimated from their long adherence to the practice of single combat, an ordeal still known as "the wager of battle." A remarkable instance of this kind occurred in the reign of our King John. Some doubt existing as to the English title to a town in Normandy, Philip of France proposed that it should be decided by wager of battle, and

his challenge was readily accepted. In all England there was none so famous for courage, and swordmanship, and gigantic strength, as John de Courcey; but through the artifices of his rival, de Lacey, he had been falsely accused and imprisoned in the Tower of London. Called from his dungeon by a mean and merciless monarch, he answered, "My country, but not my king, shall have my services."

The field and the lists were now appointed, galleries were erected, and the princes and nobility of both kingdoms seated as spectators, when the French champion sallied forth, took one turn, and then rested himself in his tent. De Courcey next appeared, and went through a similar ceremony. And now the trumpets sounded the grand charge, and the champions issuing from their rests, advanced gallantly to the combat; but, according to the custom of the joust, they first reined in and viewed each other searchingly. The stern aspect of De Courcey, his giant form, his steady seat, his perfect command of horse and weapon, struck terror to the Frenchman's heart, who calmly essayed as if to take another turn, and display his prowess; but, when the next trumpet sounded, and De Courcey drew his trusty sword, the French champion broke the barrier, and fled the field. The trumpets proclaimed the victory of the English king; but Philip protested against such claim, unless De Courcey gave some indisputable evidence of his surpassing strength. Accordingly, a stake being set up, and a shirt of mail and helmet of steel placed thereon, the champion was directed to prove his sword upon this new adversary. Casting a stern glance at both monarchs as they stood beside each other, he raised his sinewy arm, and, with a single blow, cleft the helm, shirt, and stake, so far down that none but himself was able to pull out the weapon. King John, astonished at this extraordinary proof of De Courcey's chivalrous qualifications, restored him to his title and rank and possessions; adding, that he was prepared also to grant him whatever favour he might prefer. "Your generosity," replied the victor, "has placed me beyond any desire of further riches: I shall only ask, therefore, that it may be permitted to myself and my successors to remain covered in the presence of royalty." His request was granted, and, to this day, his descendants, the Earls of Kinsale, enjoy exclusively the privilege of wearing their hats in the presence of the sovereigns of Great Britain.

Another Irish giant and chieftain, but of more genuine Hibernian origin than De Courcey, exhibited his military qualifications by a proof still more unequivocal—this was Fingal, or Fin-mac-cumhal, general of the Irish militia. When this puissant soldier was setting out upon an expedition against the enemies of his country, a mysterious-looking person joined the cavalcade, and entered into familiar converse with the chief. They very naturally discoursed of the profession of arms, and the man of mystery, in the vehemence of argument, exclaimed, "Unless your sword can cleave that mountain, it shall not subdue the multitude of your enemies." Fingal immediately smote the rugged cliff, and cleft it to the very base.*

A tradition, preserved in the San-tsae-to-hwey, gives the following version of the Proof-rock legend of Hoo-kew-shan.† "Heuen-tih, prince of Shuh, one of the three

* Vide Wright's Guide to Wicklow—Glendalough.

† How-kew-shan, a travelling palace of the emperor, is in the province of Keang-nan.

rival kingdoms, was invited by Sun-kwan, the designing monarch of Eastern-woo, to visit his territories, and espouse his sister; but the real object of this flattering invitation was to obtain possession of the prince's person. Heuen-tih, an honourable and unsuspecting man, adopting the advice of Kung-ming, called also in history, Choo-ho-leang, a sort of Chinese Machiavelli, cheerfully passed the frontiers, and proceeded to the palace of the treacherous Sun-kwan; where his manly appearance was highly pleasing to the queen-dowager, although at first indignant that she had not been consulted in the choice of a husband for her royal daughter. A grand banquet was prepared in honour of the princely guest; but the wicked host caused the pavilion in which it was spread to be closely surrounded by a body of armed men, intending to seize the prince, and throw him into a dungeon. This iniquitous attempt, however, was completely frustrated by the personal bravery of a single man, the gallant aide-de-camp of Heuen-tih, who, perceiving that treachery was intended, suddenly entered the royal saloon with his sword drawn, and, placing himself before his master, declared that they should not be made prisoners alive. This resolute conduct arrested the project, and the queen-dowager being made acquainted with the circumstance, did not hesitate to upbraid her son with having dishonoured his royal race, violated the rights of hospitality, and blighted the fair prospects of a sister's happiness.

He who had been guilty of such baseness felt little reluctance in employing falsehood in his defence; and, having given a specious explanation, protested that himself and his minister, Cha-yn, were ready to complete their promise in the most entire manner, by conferring the hand of the princess Sun-foo-jin upon their valued guest. This, however, was but the first movement of a second plot for the prince's destruction, for they now calculated upon his becoming so much intoxicated by the pleasures of a luxurious court, that opportunity would not long be wanted for effecting their base objects.

It was immediately after his escape from the dagger of the assassin, that Heuen-tih, having laid aside his robes of ceremony, was walking in front of the palace, when he observed a large rock lying beside the broad pathway. His extraordinary fortunes occupied his thoughts at the moment, and, drawing his sword, and looking up to heaven, he said, "If I, Lew-pei, am destined to revisit my capital, King-choo, and acquire entire possession of the empire, may I cleave this rock in two with a single blow!" While he yet spoke, he smote the rock, from which a perfect blaze of light flashed forth, and cut it in two. Sun-kwan, who stood behind him unperceived, and closely watched his movements, now advanced, and inquired what cause of anger he could possibly entertain towards the stone. "My years," replied he, "are now three or four lustre, yet I am unable to defend my country from the invader: this reflection has filled my heart with pain and sorrow. The honourable alliance which I have just formed with your illustrious family has again, however, awakened my ambition, and I resolved on asking heaven to give me, as a sign or prognostic that I should one day defeat my enemy Tsaou, power to split this rock at a single blow of my trusty sword: and heaven has granted my request."

The false-hearted Sun-kwan, believing the story to be a mere invention, resolved to test its authenticity; declaring, that he too had asked heaven for a similar sign, as to whether he should partake of the glory of subduing the grand usurper, and of retaking King-choo; and that he also would prove his sword upon the rock of fate. He spoke, and, letting fall his shining blade, the rock was completely rent from top to bottom. Ten characters, graven in the stone, commemorate the extraordinary event, and an elaborate native poem celebrates the praises of the princes, whose fate was so mysteriously connected with the Proof-sword rock.

ESTUARY OF THE TA-HEA, OR NING-PO RIVER.

Bare the rugged heights ascending
Bring to mind the past,
When the weary voyage ending
Was the anchor cast.

L. E. L.

The scenery at the entrance of this noble tidal river is truly magnificent, from the loftiness and forms of the hills, and from the broad expanse of its waters, which are almost constantly in a state of agitation. These naturally picturesque features are still further improved by the construction of irregular works of defence upon the most conspicuous eminences. At a little distance, the embattled tower, bristling with artillery, resembles the strong hold of some powerful chieftain, who is always in an attitude of defence against assaults, of which his own aggressions have been the occasion. The currents that are caused by the obstruction of the Chusan Islands, by the efflux of the Ta-hea's waters, and the influx of a tide setting always strongly, produce and maintain a surface of considerable agitation, and whose navigation by boats is uniformly attended with danger. But these interruptions tend in no moderate degree to heighten the picturesque character and solemn effect of the splendid panorama which the whole estuary presents.

It is now upwards of a century, since the British merchant first became acquainted with the advantageous commercial position of Nin-po-foo, and felt the regret to which disappointed industry becomes necessarily a prey, arising from the inactivity of his own government, and stupidity of the Chinese. In the year 1701, we had a factory at Ting-hae, and were allowed to look along the highway of commerce that led to Ning-po; but entrance into, or direct trade with that noble city, was forbidden, under pain of the bowstring, or the axe, or the squeezing apparatus. Many opportunities, however, were then afforded of forming acquaintances, and even friendships, with the most eminent of the Ning-po mandarins; for many, and those the wealthiest, sated with business, sought rest and retirement from the cares of the world, on the beautiful

little island of Kin-tan, which rises somewhat precipitously in the embouchure of the Ta-hea; and immediately in front of which a British man-of-war is represented, in the accompanying view, towed by a steam frigate through the rapids. There British subjects were permitted to land, and the indulgence led to that intercourse, which was ever afterwards remembered with pleasurable feelings.

One of the headlands that look down upon the entrance of the Ta-hea, is covered with tea-shrubs to its summit, and the mulberry tree constitutes the chief ornament of the scene on every side. These indigenous products have conferred the greater portion of their wealth upon the inhabitants of this district, which is the very centre of their profitable cultivation. Here, therefore, foreigners were first induced to seek for the privilege of trading with the natives—silk and tea, China's boasted products, being obtainable in a better condition, and at half the cost they bring at Canton. But folly, bigotry, and cowardice repudiated the enterprise of Europeans, and an imperial edict not only denied admission to Ning-po, but expelled our trade from Chusan Islands, and limited it strictly to Canton. Against this illiberality an appeal was made in 1736, by a party who chartered the "Normanton," and attempted to conciliate the authorities of Ning-po; but their resolution and perseverance only exasperated the mandarins, who now destroyed the factories of Chusan, and prohibited their countrymen from supplying foreign ships with provisions.

Even this rejection and discouragement failed to extinguish British commercial enterprise, for, Mr. Flint ventured to renew negociations at Ning-po, although warned of the perilous consequences of such an attempt by the Cantonese authorities. His efforts proving abortive, he proceeded to Peking, where he was deceived by the hypocritical mandarins, with assurances of the most friendly character; and, on his return to Canton, contrary to every obligation of truth, honour, or national dignity, he was seized, transferred to Macao, where he was thrown into prison, and, after two years' incarceration, sent back to England.

Lord Macartney visited this Chinese archipelago, and met with a continuance of that courtesy, which his prudence and address elsewhere obtained for him amongst these very prejudiced people; but, their apprehension of his discovering how accessible Nanking was to a British fleet, induced them to misrepresent the true character of the Ta-hea estuary. That embassy, therefore, added nothing to our knowledge of this valuable inlet, decidedly the most advantageously situated for commerce with foreigners, amongst all the populous places of the empire.

An expedition undertaken in the ship Amherst, augmented our hydrographic information of the Chinese coast, and searched the recesses of the Ning-po harbour;* but the achievements of the English in the opium war of 1841–42, opened the harbour and the river, and the trade of this beautifully-seated city, not to Britain only, but to the civilised world.

* Vide "City of Ning-po, from the river."

THE GREAT WALL OF CHINA.*

O'er field and flood, o'er mountain, plain, and vale,
Like that vast dragon of a perish'd world,
Its hydra-heads of war and stony trail
Invasion daunt, and mock at hosts unfurl'd.
The Roman† thus did Afric's snake arrest,
And the flush'd legions check, that fated Carthage press'd. C. J. C.

A RUDE state of society, the wandering habits of uncivilized nations, and a wrong estimate of the quality of vengeance, may have rendered defensive military architecture both necessary and effectual in the early ages of mankind. Simple earth-works for such objects still survive in many countries, the annals of whose primitive people have become either confused or extinct; besides, have not the Medes, Syrians, Egyptians, Romans, Picts, and Welsh, left abiding evidence of the confidence which they placed in mural protection? Eastward of the Caspian sea a boundary wall was built by one of the successors of Alexander the Great; and Tamerlane, too, did not despise the security which such structures afforded. These two latter lines of separation and defence, like the great wall of the Celestial Empire, were drawn, to restrain the sudden irruptions of nomade Tartars. In all instances, however, in which the authors of these great records of past time can be determined with certainty, the painful fact is presented, that in the most absolute tyranny, and in the most abject slavery, such structures had their origin. This truth detracts considerably from that feeling of pleasure with which the antiquary pursues an inquiry into their origin, and reduces the investigation to the motive which actuated some barbarian conqueror, who had succeeded in trampling upon the liberties of millions. Voltaire views the Pyramids of Egypt as so many monuments of slavery, under the weight of which, like the tomb of king Mausolus, the country long continued to groan. And is he not justified in his conclusion, if the story told by Herodotus be true?—"In one of the pyramids of Gizeh," says this ancient historian, "are entombed the bones of Cheops; in another, of his brother, Cephrenes. One hundred thousand men were employed during twenty years in raising the greatest of these enormous works; and from that period the memory of Cheops has been held in the utmost detestation by the Egyptians." Such also are the feelings and recollections associated with the formation of the Chinese wall. It is said that every third man in the empire was drafted, and obliged to assist in the building—that, being scantily supplied with food, four hundred thousand died of hunger, ill-usage, and excessive fatigue; and, the Chinese sentence which commemorates these miseries, characterizes the work itself as "the annihilation of one generation, but salvation of a thousand." Nor can the slavery of the Egyptians,

* Wen-li-tchang-tching, "The Great-Wall of the Ten Thousand Li." It extends from the shores of the Gulf of Pechele, 3½ degrees east from Peking, to Sening, which is 15 degrees west of that city.

† Regulus.

in constructing the pyramids, be compared with that of the Chinese in obeying the commands of their imperial taskmaster, if the quantity of matter raised, and put together by manual labour, in each case, be admitted as the criterion: for, "the materials of all the dwelling-houses in Great Britain, allowing them to average on the whole two thousand cubic feet of masonry, would be barely equivalent to the solid contents of the Chinese wall."*

Before the Mantchoo Tartars subjugated China Proper, the Great Wall, one of the most gigantic, yet perhaps one of the most senseless conceptions that ever occupied the human intellect, was the northern boundary of the empire; and it owes its foundation to Chi-Hoang-Ti, of the fourth Tsin dynasty, who ascended the throne two hundred and thirty-seven years before the birth of Christ, and was the first universal monarch of China. Finding the petty princes of Tartary troublesome to his frontier subjects, he sent an army against the former, and drove them into the recesses of their mountains, and employed the latter, during this interval of rest, in building a rampart to exclude all freebooters for the future. Some Chinese historians who abhor the memory of this fierce despot, deny him even the unenviable merit of being the sole projector of this vast work, asserting, that he only built the portion that bounds the province of Chen-si, the other parts being raised by the different potentates whose respective kingdoms they enclosed. This opinion, however, is not sufficiently supported, and history now concedes to Chi-Hoang-Ti the undisputed authorship of this "wonder of the world."

It might also be argued, from the general character of this fiery prince, that he was, most probably, the real originator of this colossal project. The quality of his ambition, as well as of the chief actions by which he is remembered, lend an air of probability to the statement. Having put all the Tartar princes of the neighbouring territories, and all their male relatives, to cruel deaths, with the exception of the king of Tsi, whom he enclosed within a pine-grove and left there to perish, he united their dominions to his own. His next great public act was the colonizing of the Japan islands, by sending thither three hundred young men and women, under the conduct of a gallant naval officer, who soon, however, threw off his allegiance, and made himself sovereign lord of the territory. The construction of the Great Wall would have been more than sufficient to have perpetuated this monarch's fame, and most tyrants would have been content with such a stupendous monument: but, such was the insatiable ambition of Chi-Hoang-ti, that he resolved not only on immortalizing his own name, but on annihilating those of his predecessors. To effect this most ungenerous object by a single blow, he caused all the books in which the lives and actions of former emperors were recorded, to be committed to the flames, with a degree of infamy unparalleled perhaps in history, except in the instance of the Alexandrian library, which the Caliph Omar is said to have destroyed in a similar manner.

* "To give another idea of the mass of matter in this stupendous fabric, it may be observed, that it is more than sufficient to surround the circumference of the earth, on two of its great circles, with two walls, each six feet high and two feet thick."

The eastern end of Chi-Hoang's wall extends into the Gulf of Lea ou-tong,* in the same latitude nearly as Peking. It consists of huge blocks of granite, resting on piles or pedestals supposed to be composed of the hulks of ships filled with iron, which the emperor caused to be sunk in the sea as a secure foundation.† Extending westward, its fronts are finished with perfect accuracy, the workmen having been warned, on pain of death, to close the joints with such exactitude that a nail could not be driven between them. The style of building resembles that exhibited in the walls of Peking, and of other fortified cities, the dimensions, however, being considerably greater. Its average height is twenty feet, including five feet of parapet rising from the platform or rampart, which is fifteen from the ground-level. The thickness at the base is twenty-five feet, and on the platform fifteen. The structure consists of two front or retaining walls, two feet in thickness, the interval being filled up with earth, rubble-stone, or other loose material. To the height of six feet, the fronts are of hewn granite; the upper part entirely of sun-dried brick of a blue colour. The platform, which is paved with brick, is approached by stairs of the same material, or of stone, ascending so gradually that horses do not refuse to tread them. In the province of Pecheli, the wall is terraced, and cased with brick; as it enters Chensi it begins to be of inferior workmanship, sometimes only of earth; but, on the side of Cha-hou-keou, to which the Muscovite merchants come direct from Selingisko in Siberia, it is again of stone and brick, with large and strong towers always garrisoned. From this point southward, military posts are erected along the banks of the Hoang-ho, in which guards are maintained, to keep the boundary between the neighbouring provinces of Chan-si and Chen-si, and prevent the navigation of the river by hostile tribes. Passing the Hoang-ho into the province of Chen-si, the wall is generally of earth, in some places quite obliterated, but, in remarkable passes it is defended by either towers or large towns,‡ where military mandarins, with a strong force, are usually stationed.

* "Our line lay along the shore of Tartary, where the Chinese wall meets the sea, not at the point generally supposed, but at a large town apparently a place of great trade. This great work is seen scaling the precipices and topping the craggy hills of the country, which have along this coast a most desolate appearance. Some of the party who went in-shore in the steamer to within two miles' distance, made the discovery that the opinion hitherto received from Lord Macartney's works, that the wall came down abruptly into the sea, was erroneous, as it traverses a low flat for some miles from the foot of the mountains before entering the town, which stands upon the water's edge."—*Lord Jocelyn's Journal, &c.*

† The French missionaries who visited China in the eighteenth century, brought home a perfect representation of the whole Chinese wall, beautifully drawn on satin. The original has been mislaid, but copies are preserved in the public libraries of Paris. When the emperors of the Ming dynasty had succeeded in expelling the descendants of Kubhli Khan, the Mongol conqueror, a second wall was built to the west from Peking, and considerably within that of Chi-Hoang-Ti. Besides this, a stockade or palisade, seven feet high, extends from the sea-extremity of the wall, enclosing the Mougdon district of Leaou-tong; but these defences, scarcely sufficient to check the midnight thief, should not be confounded with the Great Wall of China.

‡ Such are, Qu-hing-hien, Ning-hia, Lan-tcheou, Kan-tcheou, Seu-tcheou, Si-ning.

Notwithstanding the frail character of the materials in several places, this great national work, fifteen hundred miles in extent, has undoubtedly endured for two thousand years, with but indifferent care and little restoration; in fact, the union of the countries on different sides of the wall, under the same dynasty, has rendered its aid no longer necessary, and occasioned, therefore, its total neglect. There was a time when a million of scimetars glittered along its length from east to west, but all fear of invasion having subsided, government is now content with guarding the chief passes that communicate with foreign countries. Wherever a river was to be passed, an arch or arches of solid masonry was thrown across, protected by iron-grating, that dipped a little into the waters, and effectually obstructed navigation, or rather ingress; where mountains occurred, the wall was made to climb their most rugged fronts, and in one instance reaches an elevation of five thousand feet above the sea. Wherever the nature of the ground rendered invasion easy, there the wall is double, treble, or as manifold as the necessity of the case would appear to demand.

The principal gates are fortified only on the side of China, and there protected by large flanking towers; at intervals of every hundred yards along the wall stand embattled towers, forty feet square at the base, thirty at the height of the platform of the wall, and having sometimes one, sometimes two stories, above it. The first gate, or first towards the sea-termination of the wall, is called Chang-hai-keou. It is beautifully situated on an extensive plain, and memorable in history for the perfidy of its commandant, who was the first to invite the Tartars of Leaou-tong to invade his country. The other remarkable entrances are Hi-fong-keou, Tou-che-keou, Tchang-kia-keou, the two latter the accustomed routes of the Tartars who visit Peking, and Kou-pe-keou, through which the emperor Kang-hi generally passed to his summer-palace at Zehol in Tartary, and by which the embassy under Lord Macartney had the good fortune of being conducted to the same imperial residence.

Two views* of the Great Wall have been carefully taken by European travellers: the one, at Koo-pe-koo, (Kou-pe-keou,) which is given in the accompanying illustration; the other by the draughtsmen who attended the Dutch embassy under Isbrand Ydes in the year 1705. These embassies, representing different foreign courts, could not have conspired to deceive their respective countries in describing this colossal labour; and, even if they had, we have still the evidence of the French missionaries, who brought home a sketch of the whole line of vallation. This mass of evidence, this concurring testimony of different men in different ages, is more than sufficient to overturn the vain suspicions of some literary sceptics, who would conclude, from Marco Polo's silence, that no such work as the Great Wall of China ever had a real existence. But the following extract, from an ambassadorial journal, affords an *à priori* proof† that Marco Polo's silence is not to be ascribed to the non-existence of the wall, but to a very

* A third, taken by the draughtsman who accompanied the late expedition, is preserved at the Admiralty.

† Vide also the extract from Lord Jocelyn's "Six Months with the Chinese Expedition," in p. 31.

different cause—his never having travelled so far north. "A copy of Marco Polo's route to China, taken from the Doge's library at Venice, is sufficient to decide this question. By this route it appears that this traveller did not pass through Tartary to Pekin, but that after having followed the usual track of the caravans as far to the eastward from Europe as Samarcand and Cashgar, he bent his course south-east across the river Ganges to Bengal; and, keeping to the southward of the Thibet mountains, reached the Chinese province of Chen-si, and through the adjoining province of Chan-si to the capital, without interfering with the line of the Great Wall."

BAMBOO AQUEDUCT AT HONG-KONG.

Could painter wish for fairer scene
Than beetling cliffs 'mid bowers of green,
With rivulet below;
Methinks a sylvan aqueduct,
His happy genius might instruct
Across the wave to throw.

C. J. C.

Few areas so limited include so many scenes of sylvan beauty as the sunny island of Hong-kong. The country immediately behind Queen-town is peculiarly rich in romantic little glens, or in level tracts, adorned with masses of rock, in the fissures of which the noblest forest-trees have found sufficient soil for their support.

These wood-crowned crags rise abruptly from wide-spread rice-grounds that closely encircle them; so that every spot in the varied surface of the isle is either reduced beneath the government of industry, or made tributary to the beauty of the landscape. There is one narrow gorge, down which a rivulet sluggishly glides towards the open sea, overhung by huge blocks of granite, piled up to a considerable height, and with a regularity resembling a work of art. A clump of luxuriant trees bestows upon it an interest of the utmost value to the picture; but its bold, rugged, and obtrusive attitude, contrasts strongly and singularly with the cultivated character of the surrounding view. Habitual industry has so far tutored the mind of every Chinaman, that this barren rock which lends shelter and ornament to the landscape, is made still further useful as the pillar for sustaining a simple aqueduct, by which water is conveyed across the gorge, and employed in the irrigation of a distant arid plain, which otherwise would have been doomed to eternal sterility. This work of art is an example of the perseverance which characterises Chinese industry, and the accustomed tact and aptitude with which it employs the most slender means, and appropriates the most unaccommodating materials.

The surface of Hong-kong is undulating, the climate sultry, the soil shallow; of the first quality advantage has been taken by encouraging the growth of timber in the

glens, within which the loveliest hamlets may be seen embosomed; the shade and the shelter of foliage mitigate, in some degree, the ferocity of a tropical sun; and, industry, unequalled in any other kingdom, has converted a soil the most discouraging into one the most productive. It is for agricultural purposes, chiefly, that such primitive contrivances as the bamboo aqueduct are employed; but the value and utility of this tree are so universally understood in the eastern parts of Asia, that, even were other materials present, they very probably would be repudiated.

The bamboo-cane* is a very beautiful and a very elegant species of reed, hollow, round, straight, having knots on the stem at every ten or twelve inches, alternate branches, spear-shaped leaves, and sometimes attaining a height of forty feet. A native of the tropical regions of both hemispheres, it however attains more complete maturity in the east, where it is held in the highest estimation, and devoted to infinite uses. We have shown in the illustration that the stem, when bored, is made a conduit for water; the strongest serve as stakes to fence enclosures of every sort, and as poles for palanquins and doolies, in which masters are commonly carried by their servants in Oriental countries; the leaves are generally placed round the tea exported from China to Europe, and the young shoots of the tree have long served in Great Britain as favourite walking-sticks. The Malays preserve the young and tender shoots in vinegar and pepper, to be eaten with other food; and the Chinese steep the sheaths and leaves in water, form them into a pulp, and from it manufacture paper. Baskets, boxes, and boats, are made from this valuable reed, as well as a frame-work which enables the possessor to float in the water. Chinese merchants seldom undertake a voyage unsupplied with one of these bamboo life-preservers, or swimming apparatus; it consists of four reeds crossed horizontally, leaving a space in the middle for the body; it is slipped over the head, and secured by a cord to the waist. Simplicity is in all cases, but especially in those where presence of mind is likely to forsake us, of the first importance; and, as no floating apparatus can exceed the Chinese in this chief quality, so none comes better recommended to the mariner.

Nor do the advantages of the bamboo terminate with these now described. It is employed for masts, poles, sails, cables, rigging, and caulking; and, when insubordination makes its appearance amongst the crew, it is the instrument in the hand of power which cures or extinguishes it. Some only of its rural purposes have been already noticed; it is also introduced to embellish the garden of the prince—to cover the cottage of the peasant; it is employed in carts, wheelbarrows, water-wheels, sacking to hold grain, and various other objects. Besides serving for aqueducts from hill to hill, bridges to continue land-transit are successfully and gracefully formed of this beautiful tree. In Java, "the bridges were universally constructed of bamboo, and covered with bamboo mats; their lightness and elasticity give them the appearance of being insecure; this is, however, by no means the case, unless suffered to remain too long without repair: the sudden and frequent swelling of the small streams, from heavy showers, would undermine bridges of

* Bambusa Arundinacea

more solid construction, which, from being of more expensive materials, would not be so readily or so attentively repaired."*

There are few objects or purposes to which Chinese industry cannot appropriate the bamboo-cane; its extensive application to architecture, agriculture, navigation, manufactures, and even as food, have been described; its appropriation to domestic conveniences is equally universal. Almost every article of furniture in a Chinese habitation is made from the bamboo: chairs, tables, screens, bedsteads, bedding, paper, various kitchen utensils; and it is by the friction of two pieces of cane that the servants obtain light or fire at early dawn in almost every house in China.

PUNISHMENT OF THE PAN-TZE, OR BASTINADO.

Art thou a man?—So is the wretch that lies,
Trampled, and rack'd, and bleeding at thy feet.
Art thou a man?—Regard thy destinies;
Nor worse than hound thine erring brother treat.
The spaniel howls and fawns while you chastise;
But *hate* swells vice, when man like dog is beat.

C. J. C.

Destitute of the knowledge of Christian ethics—unacquainted with the science of political economy, as understood and practised in the civilised kingdoms of the western world, the Chinese are, nevertheless, the most tractable subjects in the universe. This end has been obtained, and preserved through thousands of years, by the peculiar character of the Chinese despotism. This principle of ruling—this basis of national subordination, political, military, and civil, is "the patriarchal theory of government." In a family during the infantile state, dependence and inferiority are conceded; and the parent, having obtained the silent recognition of his rule, enforces it in the more advanced stages of life; nor is the child ever supposed to be released from the bonds and obligations of filial duty and affection. To this system of parental authority the imperial government of China is analogical. The emperor is father of his people, as a parent is of his children. When he chastises them for neglect or delinquency, they are taught to believe that he acts with reluctance, and that the correction which he inflicts is for their personal benefit. His mandarins, being delegates of his power, are received with the same sentiment of filial devotion; and it is this morbid morality that saves these self-sufficient functionaries from the retaliation which their tyranny so frequently

* Journal of an Embassy to China, by Sir Henry Ellis.

deserves. Pursuing the analogy—as parents punish, and even kill, their offspring and their slaves for disobedience, theft, or petty treason, so may the *Pater Patriæ*, or his representatives, act under similar circumstances. And, although capital punishments are rarely inflicted, and no monarch that we read of exercises the prerogative of mercy more meritoriously than the Celestial Emperor, yet the influence of its terror, aided by the whip and bamboo, succeed in preserving the most extraordinary and admirable tranquillity, and in the most densely peopled country in the world.

The Pan-tze, or Bastinado, is the punishment most frequently inflicted in every part of China, and for almost every species of offence, the number of blows being regulated by the magnitude of the guilt. The culprit is usually brought to some public place outside the city walls, and, in presence of a mandarin and guard of soldiers, beaten by slaves kept for the purpose. If the crime be serious, and a proportionate punishment to be inflicted, the criminal is held down by one or more slaves, while the chief actor furnished with a half-bamboo, six feet in length and about two inches broad, strikes him on the back part of the thighs. Upon the termination of this degrading ceremony, the offender, impressed with the habitual feeling that he has been flogged like a schoolboy for his future benefit, falls prostrate before the attending mandarin, and returns thanks for his parental vigilance and anxiety.

The missionaries who visited the Celestial empire in the early part of last century, seemed disposed to view the bastinado as a mere gentle correction, arising solely from kindness in the inflictor; and they thought also that the peasant had no grounds of remonstrance against its humiliating character, since the prime minister and the princes of the empire were also subjected to its wholesome discipline. But it would be vain, nugatory, and degrading, in this land of freedom and personal independence, to attempt any defence of so gross and debasing an act of despotism. It is a matter of doubt whether the prince who imposes, or the people who submit to this humiliating treatment, be the more despicable in the opinion of a Christian community.

The Pan-tze is rendered almost fashionable by the example of the court, and the universality of its application. "Each officer of state, from the ninth degree upwards to the fourth, can at any time administer a gentle correction to his inferior; and the emperor orders the bamboo to his ministers, and to the other four classes, whenever he may think it necessary for the good of their morals." The emperor Kien-Long ordered two of his sons to be bambooed long after they had reached to the age of maturity, and one of these princes afterwards succeeded him on the throne.

It is some satisfaction to the poor, that the rich are also included under the same criminal code; but, as the administration of the Pan-tze is often entrusted to men of cruel dispositions, the highest injustice constantly disfigures the whole executive system. A Chinaman generally submits with patience to his fate, but a Tartar never gives thanks to the mandarin, recollecting that his nation subdued the Chinese, and concluding therefore that they have no right to flog him. The paternal origin and nature of the bastinado are still more distinctly shown during the ceremony, the sufferer having the privilege of exemption from every fifth blow, if he demands it as the emperor's *coup-de-*

grace; but what he gains by diminished numbers, he most probably loses by increased severity.

This degrading secondary punishment is evidently amongst the most ancient institutions of China; and its continuance is a palpable proof that civilization has been stationary for many centuries in that great empire. There was once a savage custom in the British army, of obliging a military culprit "to run the gauntlet;" that is, to pass down between two long ranks of men, every one of whom inflicted a lash upon him as he went. As such penalty was reserved for the most heinous offences only, the chastisement was often so severe that death was the inevitable consequence. This cruel practice, however, no longer disgraces our military code. In Russia, too, a punishment exists called the *knout*. It was at first inflicted privately, and by order of the court, but afterwards extended generally to the whole people.*

TEMPLE OF BUDDHA.

IN THE SUBURBS OF CANTON.

The tocsin's clang, the drum, the gong's deep boom,
And trumpet's bray, and bonze's awful cry,
In Buddha's name calls (like the voice of doom
To courts of death) the crouching votary.
Hark! with the din the groan of pain unites,
And crowns the music of his idol-rites.

C. J. C.

THERE are three ancient state religions prevalent in China, the principles of which have been explained with more elaboration and erudition, than their morals or their origin deserve. The first, or most orthodox, is that of Confucius (Koong-foo-tsze,) which is rather a system of ethics than a systematic faith, and never intended as a distinct theological structure, but as the basis or foundation upon which new theories might be built. The sect of Tao-tsze, or "Sons of Immortals," called also "Rationalists," embrace doctrines dangerous in practice and disreputable in precept: they exalt reason above revelation, from which they have evidently plundered their specious philo-

* The knout is even a more barbarous punishment than the bamboo. It is inflicted on criminals with a kind of whip called *knout*, and made of a long strap of leather prepared for the purpose. This instrument is a hard thong, about the thickness of a crown piece, and three-fourths of an inch broad, and tied to a thick plaited whip, which is connected, by means of an iron ring, with a small piece of leather fastened to a short wooden handle. With this whip the executioners dexterously carry off a slip of skin from the neck to the bottom of the back, laid bare to the waist, and repeating their blows, in a little while rend away all the skin off the back in parallel strips. In the common knout the criminal receives the lashes suspended on the back of one of the executioners; but in the great knout, which is inflicted in very heinous cases, the criminal is raised into the air by means of a pulley fixed to a gallows, and a cord fastened to the two wrists tied together; and sometimes the hands are so tied behind the back as to dislocate his shoulders when pulled up in that position. Many of the executioners are so adroit with the knout that they can make the punishment more or less cruel, by causing the criminal to expire by one or several lashes, according to their instructions.

sophy,—all recollection of the past, and thought of the future, being repudiated. This is that sect which, like the Cartesians of Europe, disgraced their philosophy by the pretended discovery of a nostrum, or specific, for the prolongation of human life beyond those limits which the wisdom and pleasure of the Creator had assigned. Lao-kung and Confucius were either contemporaries, or lived at a short interval from each other; but their doctrines are widely separated. The one sought to captivate the heart and the judgment by virtuous and rational theories—the other to surprise and to win them by means that ministered to the gratification of the passions. Time has disclosed the hypocrisy of one, but sanctified the dignity of the other: for the "Sons of Immortals" are little higher in national esteem than mountebanks and jugglers, while the *elité* of the empire are disciples of Confucius. The third predominant faith is the second in popularity; and however exposed to the ridicule, or rather pity, of those upon whom the light of revelation has beamed, it derives many of its maxims from the holy writings; the histories and prophecies of which have obviously been conveyed into China either by zealous missionaries or by travelled Chinamen.

These three theories of Confucians, Rationalists, and Buddhists must be viewed as totally distinct and separate sources, in each of which respectively a multitude of separatists or sectaries originate. Dissent appears to prevail in every country that has adopted a settled general form of worship, and discord has almost invariably attended its path; but in China this is not found to be the case. Here universal toleration is said to prevail:—yet how can the term "toleration" be appropriate, where "religion," to which alone Christians apply it, has *de facto* no existence? The aristocracy are disciples of the Confucian philosophy—the monarch bends his head and bows his knee before the golden shrine of Thibetian Buddhism; and idolatry prevails throughout the land.

Yu, the theory of Confucius, is purely philosophical,—*Tuou*, that of Lao-kung, fabulous,—and *Fo*, that of Bhudda, political. The first is merely the doctrine of the Stoics—the second, of the Epicureans—and the third, of Pythagoras. They have each separately borrowed their ruling dogmas from their favourite prototype, but all have combined in spoliating the ancient Scriptures.

Buddhism is most probably of Indian or Hindoo origin, but being expelled thence by the learning, zeal, and influence of the Brahmins, sought an asylum elsewhere. Its doctrines spread into Japan, Thibet, and China; in all which great countries, as well as in the island of Ceylon, it still exists. It is also asserted that the exiled priesthood visited Colchis and Mingrelia, and, passing thence into Thrace, there laid the foundation of those institutions which civilized the Hellenes and Pelasgi. According to Indian writers, Buddha, whose historic name was Tshakia-muni, was born under the reign of Tshao-wang, of the Tsheu dynasty, B. C. 1029, and died B. C. 950, in the reign of Mou-wang. Having initiated his disciple, Maha-kaya, in the mysteries of his doctrine, this priest became the senior patriarch of the religion, and is placed at the head of thirty-three holy Buddhists, whose names and chronological succession are carefully recorded. Buddha is regularly deified; and the patriarchs, several of whom voluntarily cast themselves into the flames, and expired in torture to attest their faith, are duly canonized and placed in

Chinese mythology. Maming, (in Chinese, *Phu-sa*—in Sanscrit, *Deva* Bodhisatua,) who gave names to the gods of the second class, is worshipped as the son of Buddha, and as born from his mouth, because by his eloquence he perfected and established his doctrines. Other patriarchs were also celebrated in India, from which Bodhichorma withdrew the last of all, and finding a safe retreat at the foot of the famous Sung mountain in China, there passed the residue of his exemplary life.

The wealth, influence, and resources of this ancient order, were inconceivably great. They were enabled, by the terrors of their doctrines alone, to raise up vast heaps of treasure, and to acquire immense gratuitous contributions of labour. The evidences of their influence upon the feelings of their followers is well attested by the gigantic proportions of the ruined temple of Boro-Budor, in Java, and by the five subterranean halls of *Pantsh-Pandu*, near the city of Bang, on the route from Guzerat to Malwa. It is from the Hindoo patriarch, who died in the fifth century of the Christian era, that the general Oriental histories deduce the establishment of Buddhism in the Celestial Empire, and the first ordination of those priests called "spiritual princes of the law;" but their account differs considerably from that of the Chinese. The Hindoos represent their saint as of royal race, and an avatar or incarnation of Vishnu. In the century that preceded our era, Buddhism was the predominant religion in India, and embraced, amongst others, by the famous monarch, Vikramaditya; but the triumph of Brahminism in Hindoostan was completed in the sixth century by the writings of Camavila Bhatta.

The Chinese origin of this contemptible creed, while it almost demonstrates the assertion made in the preceding page, that Confucius only designed his philosophy as the moral substructure of a religious fabric, assigns a much earlier date to its introduction than has just been stated. Amongst the sayings of Confucius that assume a prophetic tone, there is one that foretels the advent of some saint from the West. Ming-ti, of the Han dynasty, who reigned in the century before our vulgar era, influenced by this passage, despatched emissaries to India in search of the promised holy person. Their efforts were soon crowned with success; and they quickly returned, bringing with them, not one only, but a multitude of Buddhist priests, with their books, and their idols, and instruments of sacrifice and ceremony. These learned immigrants told a tale that the founder, who had abdicated his throne and retired to a monastery, was metamorphosed, after a life of prayer and abstinence, directly into the god Fo—his transmigration being an example of the metempsychosis, the medium through which his followers inculcate the doctrine of rewards and punishments. They added, that the queen-mother of this demi-god once dreamed that she had swallowed a white elephant, to which circumstance is to be traced the reverence paid to this sagacious animal in Pegu and Ava. Buddhism recognizes "three precious ones"—the past, present, and future: for Fo, "although one person, has three forms," analogous to, or identical with Buddha, Darma, and Sanga; that is, "Intelligence, Law, and Union." It is sufficiently evident that Buddhism, although so ancient, far-spread, and popular amongst the Chinese, is a mere concoction of traditions imported by crafty priests, and

precepts extracted from the sacred Scriptures. Their moral code partakes of the same character: it prohibits murder, or the act of killing, theft, impurity, falsehood, and intemperance.

But its plagiary from the Scriptures proceeds much farther. Amongst the countless idols that occupy the Buddhist and indeed all other temples, there is one that cannot fail to attract the notice of the Christian visitant; nor is his astonishment dispelled by the explanation which the Bonze gives of its origin and object. This is a female figure, usually represented with an infant in her arms, which they designate as *Tien-how*, "Queen of Heaven;" and also, "Shing-moo," "Holy Mother." The greatest care is employed in preserving this figure from injury: it is generally placed in a niche behind the altar, and veiled with a silken screen; and a glory, or nimbus, encircles its head. The legend says that a virgin having gone to bathe in the great river, left her garments on the bank, and on her return found a beautiful lotus flower lying upon them. Having eaten the flower, she bore a son, whom a poor fisherman educated, and the miracles which he performed established the divine origin of his birth. It is unnecessary to state the real source of this fable. The figure of the Shing-moo is sometimes in the attitude of prayer, sometimes upright holding the lotus-flower in her hand; at others, seated on the peltate leaf of that beautiful plant. In paintings, the Shing-moo is often represented standing upon the leaves of the nelumbium in the midst of a lake. Egyptians and Hindoos have also attributed an influence or charm to this remarkable species of water-lily, considering it emblematic of creative power. "The leaves of each succeeding plant are found evolved in the middle of the seed, perfect, and of a beautiful green. When the sun goes down, the large leaves that spread themselves over the surface of the water, close like an umbrella, and the returning sun gradually unfolds them. Now, as these nations considered water to be the primary element, and the first medium on which creative influence began to act, a plant of such singularity, luxuriance, utility, and beauty, could not fail to be regarded by them as a proper symbol for representing that creative power, and was accordingly consecrated, by the one, to Osiris and Isis, emblems of the sun and moon; by the other, to the goddess Ganga and to the sun." This coincidence is alluded to in the well-known Hindoo hymn to Surya or the sun—

> "Lord of the Lotus, father, friend, and king,
> O Sun! thy powers I sing," &c.

It may be supposed that the dedication of the lotus to sacred objects was prior to the introduction of Buddhism into China: for we find that the fable of eating the lotus-flower is ascribed to the mother of their first emperor, Foo-shee; nor is there any sect in the Celestial Empire which neglects to reverence the lady and the lotus; all concurring also in the belief, that it is from the flower of this lily that the bodies of their saints are to be reproduced.

Buddhism encourages its votaries by promises of sensual indulgence in the "Paradise of the West," and deters them from apostasy and sin by threats of the most painful corporal

punishment in their imagined Tartarus. The pleasures appear less attractive than those which Mahomet describes, the penalties infinitely more barbarous than those which other false doctrines menace. When the ten kings of darkness have passed sentence upon a soul in their shadowy hall of justice, the guilty are submitted to the most frightful tortures. Some are tied to burning pillars of brass—some are brayed in a mortar—others are sawn in two—liars have their tongues cut out—thieves their hands amputated, or are themselves cast upon a surface of knife-blades. The blessed, and the virtuous, having first witnessed these heart-rending exhibitions, which must prove no moderate penalty upon benevolent souls, ascend to paradise, and thence pass into other bodies; the guilty enter and animate the corporeal forms of lower animals, whose lots are of the most agonizing and unhappy character.

This system of fable, falsehood, and folly has many millions of admirers, and actually some millions of ministers, who assume the highest degree of sanctity and devotion to their calling. In every part of the empire are temples and monasteries of this absurd faith, sustained in some instances with an extravagance that is seldom exceeded by the followers of any other. In Canton there is one, situated a little to the west of the old English factory, less gorgeous in its decorations than those of Honan or Poo-too, but held in boundless esteem by the sect. The front, or entrance, consists of a low colonnade, ascended by a central flight of steps leading into a quadrangle, on one side of which is a long range of dormitories, on the other a gallery enclosed by railing, occupied by the "three precious Buddhas." Every frieze, or band, or panel that occurs in the architectural design, is inscribed with a sentence from the sacred writings, inculcating a moral precept, or alarming the indolence of the votaries. This practice is in itself a proof of the general knowledge of writing existing amongst the Chinese, for it is not confined to places of worship, where the hierophants are present to decipher the maxims—private houses, villas, entrances to all places of business, are also inscribed with the name or object of the building or locality. Passing from the first court, a second is reached, which is placed under the tutelage of two huge grim-visaged golden giants, in the act of gnashing their great teeth, and at the same time grasping their monstrous sabres. A third court is to be crossed, before the principal hall of the temple, the place of the high altar, is entered. In the centre of this apartment, which is less spacious than that appropriated to the Buddhist triad, is a pillar or pedestal of yellow gypsum, formed from a single block, and carved with a degree of skill and excellence scarcely to be surpassed. On its front panel is the figure of a female seated on a lion, and holding an infant in her lap; the character of the countenance is not Chinese, neither is the contour of the head. Above the square pillar rises a spiral cone, terminating in two elongated balls. The superiority of the design and perfection of the workmanship favour the conclusion that this exquisite sculpture is the production of foreign artists; but the avowed contempt in which the performances of strangers have always been held by the Celestials, presents an insurmountable objection. The temple-hall is an oblong area, the roof being sustained by wooden pillars resting on stone feet or pedestals. A spacious lantern admits a full flood of light, and drapery of richly-embroidered silk

depends from its outline, while midnight lanterns of various patterns hang from the cross-beam of the roof. An altar-table, encircling the pillar, is crowded with censers, vases filled with artificial flowers, burning tapers, and torches ready for illumination. Beautiful china jars are laid along at intervals, containing a fine blue earth, into which the joss-sticks are fixed, and beside them bowls or cups with sticks-of-fate for fortune-telling. The joss-sticks are combustible, and are constantly burning in the temples and joss-houses:—the sticks-of-fate are consulted by both sexes, and upon occasions of little as well as great importance. Before the altar, mandarins are frequently seen bowing their heads, sometimes striking their foreheads against the pavement; a ceremony generally, and not unnaturally, followed by a deep groan. Around are loiterers, musicians, servants waiting to hold umbrellas over their mandarin-masters' heads, even during the solemn ceremony of knocking them against the stone, besides numerous officials of the temple. The chief duty of the latter is to strike a tremendous gong, and beat a deep-toned drum of monstrous size and covered with ox-hide, while a great bell is tolled occasionally, and small ones rang without cessation, to arouse the votaries, and perhaps the sleepy gods themselves are also included in the vain expectation.

It would be an endless task to describe the number of objects that fill these idol-houses, and an impossible one to explain with truth and accuracy the ideas attached to the worship of each image: the very hierophants themselves are ignorant of the origin of the majority; and the votaries of this polytheism, so long habituated to image-worship, select from the multitude of their gods, the one most pleasing to their own conceptions, and bestow upon it the largest share of their mistaken veneration.

IMPERIAL PALACE AT TSEAOU-SHAN.

How pleasantly bestud dark Lomond's wave
Her tufted aits, by builder's art unbroke!
Her trimly-terraced group how smiles to lave
Blue girdling Maggiore! But, to yoke
On islet-cluster man's and nature's best,—
Come, sail (our bark shall waft) on golden Keang's breast.

C. J. C.

About three miles north-east from Chin-keang-foo, the provincial capital of Keang-nan, from the broad bright waters of the Yang-tse-keang, rise the picturesque and precipitous rocky islets called "the three hills of King-kow."* Nature has been bountiful to them in all respects, and, from immemorial time, they have also largely partaken of the smiles of their imperial rulers. These are the "Kin-shan," or "Golden Island"—the "Pĭh-koo-shan," and "Tseaou-shan." The first, perhaps one of the most romantic and

* King-kow means "the Mouth of the King River;" a name applied to the Yang-tsze-keang.

agreeable localities in the empire, was anciently called "the Floating Jade," but auriferous veins being discovered in its rocks, it received its present appellation. Here also is a fountain of the purest water, from which the mandarins of the surrounding country are supplied; and a faithless messenger, who once endeavoured to impose upon Le-tĭh, the imperial prime-minister, by substituting water from a well at Shih-tow, for the crystal draught of the "Chung-ling," paid the penalty of his indolence and temerity. Near to the summit of the Kin-shan is the celebrated mound of Pei-tow, of the Tang dynasty; while, impending over the Pool of the Dragon King, and close to its shores, is the Shen-tsae rock.

The Tseaou-shan rises with even more abruptness and varied forms than the Kin-shan. Enclosed by high cliffs, landing can only be effected at one point, where means of debarkation have been formed in the rocks, and whence communication with the palace, the temples, and different buildings on the island is obtained by flights of countless steps. Tseaou-yin-sze-kwang, the recluse Tseaou-kwang, or Tseaou-sëën, a mandarin of ancient ancestry, in the district of Hotung, of profound learning and austere habits, and who lived about the close of the Han dynasty, suddenly renouncing society, withdrew in secret from the imperial capital to a concealed asylum on a little island amidst the waters of the great Keang, that now records his name. On this island he dwelt in the utmost seclusion for many years, a devotee, or, more properly, a misanthrope—the locality of his hermitage being kept secret from his former associates, his relatives, and his friends. He here erected a cell or chapel, which still remains; and close by it he built a lowly hut of turf, and thatched it with matted grass. To guard still further against the chance of discovery, he laid aside his appellation of Heaou-jen, and adopted that by which he is known to the story-tellers of his country. In this sequestered spot he might have passed his useless and inglorious life, and gone down unnoticed to the tomb, had not an accidental fire destroyed his home, and disclosed to the navigators of the river the presence of an inhabitant of the rock. After this event he was seen wandering from crag to crag almost in a state of nudity, and often observed reposing, amidst the winds and the snow, upon the unsheltered earth. His real rank and character being now ascertained, commissioners from the emperor landed on the islet, and proceeding to the glen chiefly frequented by the recluse, there summoned him to return to court by an edict three times repeated. Their invitation was unavailing; Tseaou had forsaken the busy haunts of man, and the ambassadors returned with his refusal to their illustrious master. The scene of this interview is called in commemoration, "The San-chaou-tung," or "Ravine of the Three Citations;" and around are seen a number of upright stones standing at regular distances, which legends call "the Councillors of Heaou-jen." To those who have visited that singular pagan relic in Cornwall, called the Hurlers, the scenery of the Ravine of the Three Citations will be at once familiar.

Tradition or legendary lore is not the sole authority on which the story of Tseaou's hermit life depends; his biography has been carefully collected by Tsae-yung, who wrote the narrative of his long concealment.

Nothing can exceed the picturesque irregularity of the surface of this isle; and, so established has this sentiment of admiration become in the empire, that a mural tablet at the gate of the temple of Tsin-tse declares this rock to be "the first and the fairest of all the hills on earth," Too-woo-kung being subscribed as the author of this brief but laudatory memorial. Ascending the rocky flights that lead from the landing-place to the grottoes in the hill, the words FOW YUH are perceived cut in the tall cliff in characters large and legible, graven by Chaou, who flourished under the Sung dynasty. Immediately in front of this "handwriting on the wall," another projecting crag is inscribed "SHIH-PING," (the Rocky Screen,) and this characteristic name sufficiently describes the value of the eminence as a protection against the winds that sweep across the river's course from north to south. Tseaou's chapel, which lends its still-abiding form to verify the tales of tradition, is known as the "Kwan-yin-kŏ" or "Gallery of the Goddess of Mercy;" in front is a rich plantation of bamboos, between the pillary stems of which the graceful form of the Golden Island may be traced. On the eastern slope of the island stands the "Keih-keang-ting," Drink-river Hall, the site of an ancient pagoda which was destroyed by fire in the reign of Hung-woo, the first emperor of the Ming dynasty, which preceded the present Tsing or Tartar; a Hall of Ancestors, was erected from its ruins. On the highest peak is the "Ta-pei-ting," or "the Shen-tsae Hall," belonging to the Sung dynasty; its site was anciently occupied by the "Lo-han-yen," that is, the mountain-terrace of the immediate disciples of Buddha. This title the emperor Le-tsung, of the Sung dynasty, caused to be written "in three large characters" to attract the attention of after ages. From this very elevated station the view of the three islands, of the picturesque and unequal country around Chin-keang-foo, of the winding waters of the Yang-tze-keang, and the vast extent of landscape which the coup-d'œil comprehends, is unrivalled in all the central provinces; here, says a Chinese topographer, "the eye in the heavens has no limit but the span of the clouds—nor on the river, but the wind-blown sail."

Hallowed by antiquity, reverenced from its religious or superstitious associations, and wrapped in all the interest that the most romantic legends can impart, the imperial ruler of the Chinese, with an admirable taste, directed that ruin should withhold its ravages amidst the walls of the pagoda, and chapel and hermitage on Tseaou-shan; that the ancestral halls should be restored, and apartments suitable for the reception of majesty, during official visits to the province of Keang-nan, be constructed and maintained. This felicitous command has been complied with: and the emperor, in the spring and autumn of the year, enjoys the refreshing breezes from the Yang-tse-keang in his gay pavilion on the rock, or witnesses from its casements the sport of fishing with the trained cormorant. "We saw," says a modern traveller, "on the Paou-ying-hoo, an extensive swamp or lake on our right, five or six boats crowded with the fishing-birds, which they called *Yu-ying*, 'fishing-hawk,' and others *Yu-ya*, 'fishing-duck,' without much regard to physical accuracy. We prevailed on one of the men to bring his boat close to the shore, and had a narrow view of them. They stand about as high as a goose, but are not so heavy in make, with a very long bill, the upper mandible of which is hooked at the end, like all birds that prey on so slippery a subject as fish. Their colour on the back is

darkish, approaching to black, and they appear to be something between a pelican and a cormorant. The people were very unwilling to sell them, and with sufficient reason, as the difficulty of training them for the service of the fishing-boats must be considerable. They were all secured by the leg, and some had a ring fastened loosely round the neck to prevent their gulping the fish." To the ring a cord is attached, also tied to one of the legs, and whenever the diver loiters, he is pulled towards the boat, into which he is lifted by a long bamboo cane having a hook at the end of it. The bamboo, after the manner of Chinese legislation, is frequently applied to the cormorant's back whenever he becomes lazy, and its effect in sending him down is instantaneous.

Tseaou-shan is readily distinguished from the two islands adjacent, not only by its rude rocky stages, but by a number of large characters cut in the cliff, a little above the water-level, and known as the Eu-ho inscription, as well as by two tall slender rocks, resembling the Needles off the west end of the Isle of Wight, which the Chinese call *Hae-mun*, "the Sea Gate."

RAREE-SHOW AT LIN-SIN-CHOO.

" Why is a handsome wife adored
By every coxcomb but her lord?—
From yonder *puppetman* inquire,
Who wisely hides his wood and wire."

SWIFT.

THE IMPERIAL CANAL commences, correctly speaking, at the city of Lin-sin-choo,* in the province of Shan-tung; but, a propensity to exaggeration has induced the Chinese to include, in their representation of its extent, all the navigable rivers, which form a large portion of this great line of inland navigation. They pretend that it originates northward at Tien-sing on the river Pei-ho, and terminates southward at Hang-chow-foo in the province of Kiang-nan, which is not exactly the case: for the north terminus of the *Cha-ho*, or "river of flood-gates," is not higher up than Lin-sin-choo. There the Pei-ho communicates with the canal openly, and evenly, without lock or dam;—and, along its course, which, however, is improperly described as a reach of the canal, the gentle current is arrested at intervals by flood-gates of native invention; they consist of two stone piers or jetties, about thirty feet apart, between which loose planks are let down in guiding grooves. These partitions seldom occasion a difference of a foot in the level of the water, and, to protect and manage them, a strong body of soldiers, or military police, is always stationed near the banks. Their guard-houses are amongst the most interesting objects along the line of this sluggish river, which traverses a flat, swampy, and rather thinly-peopled country. The vicinity of Lin-sin-choo has long been the rendezvous of carriers, who here transfer their burdens from one description of junk to

* Also written Lintsinchow.

another,—exchange commodities, engage and dismiss trackers, or transact other matters, necessarily connected with an *entrepôt* so centrally situated for inland trade. Seated at the head of the Imperial Canal, the great commercial highway of the empire, this city has acquired and still possesses a degree of veneration; and, it is the opinion of European travellers that the splendid pagoda of nine stories, which here adorns the landscape, was erected to mark the entrance of the Cha-ho, and perhaps commemorate its opening. In this light it may be viewed as a beautiful monument of a great and useful public undertaking; but if its destination be analogous to those of all similar structures in this land of polytheism, it deserves like them to share the universal contempt of many creeds. In form, the pagoda of Lin-sin-choo is octagonal and pyramidal; the basement story is of porphyritic granite, the upper, of glazed bricks beautifully and exactly fitted together. A winding staircase of one hundred and eighty-three steps conducts to the highest stage, from whence a very extensive prospect is obtained over the meeting of the waters, of the admirable site at their conflux, and of the crowded streets of Lin-sin-choo. Although from this height, a hundred and fifty feet at least above the level of the Pei-ho, the city seems almost at the tower's foot, yet the private dwellings and even the public buildings are scarcely discoverable, from the extraordinary number of gardens, shrubberies, and planted pleasure-grounds within the city walls. In the year 1793, this beautiful work of art, the tapering tower, was in a state of dilapidation, nor did any traces then exist of its ever having been dedicated to the idolatrous worship of the nation; but since that period it has been completely restored and beautified. The roof of each story projects, and on the cornice of the lowest are inscribed in legible letters, the dedicatory words, "*O-me-to-fo*, which are also to be found in all the temples of Buddha, the projections themselves being richly carved and decorated. A niche in the basement story is filled with an image of Buddhist worship of recent admission, and another is preserved in the highest apartment. The roof, which is also profusely ornamented, is either of cast-iron or bell-metal.

The concourse of merchants, dealers, travellers, bargemen, in addition to the civic functionaries, and the number of retainers necessary to preserve order amongst a population that is constantly *in transitu*, present peculiar attractions to strolling players, jugglers, and mountebanks of all descriptions; and the streets of Lin-sin-choo are continually animated by the performances of these ministers of mirth. It is no inconsiderable addition to the accompanying picture of Chinese customs, to place the showman and the delighted group around him, in one of the sylvan avenues of this *rus in urbe*, an advantage of which Mr. Allom has most happily availed himself, combining, consequently, the singular scenery of these very primitive streets with the habits of their migratory population.

It has been elsewhere observed, that although the Chinese have stopped, and been contented with a limited degree of excellence, finish, or perfection in many admirable inventions, still mankind are indebted to them for the origin of those very discoveries which they have themselves neglected, or wanted ability to improve. The mariner's compass, gunpowder, and the art of printing, most probably originated in China,

although imitators now derive more advantage from these discoveries than the authors themselves; and it is from this ancient empire that the very amusements of the humbler classes, both on the European continent and in Great Britain, have obviously been derived. The *Ombres Chinoises* disclose their country sufficiently by their name; and in the automatic figures of the Chinese raree-showmen are recognized the originals of the Fantoccini of Italy, and the Punch and Judy of more western countries. The figures of the Italian puppet-show derive their motions from springs attached to their legs, arms, and heads, the mode in which the dancing puppets of the Chinese are also worked, so that the identity of these two species of exhibitions is complete. Between the English showman and his Eastern prototype, the resemblance is, if possible, more exact; and the words in which a Chinese author has described the operation require no change in their application to the performances at Bartholomew Fair. "The Chinese showman produces a succession of pictures to the perspective glass, by means of small strings, and relates a story and description of each subject as he presents it." This account applies to the old-fashioned exhibition of the camera-obscura, which was to be seen, at one period, at all the public crossings in the streets of London.

It has been shown that the Fantoccini and camera-obscuras are of Chinese origin, it remains still to be proved that it is to the same ingenious people England owes the popular exhibition of Punch, although it has received considerable alteration in its passage to us through Italy and Central Europe. The Chinese Punch is performed by a person mounted on a stool, and concealed, *as far as the ankle*, with blue drapery. On his head rests a box or stage, such as Punchinello is generally performed in, and the figures are put in motion by the insertion of the manager's fingers into their arms. This is the principle, the practice being somewhat altered, on which the celebrated Punch and Judy show is now conducted.

Both in England and in China, music forms a necessary part of the entertainment: nor is it a matter unattended with difficulty to decide which country, on this ground, is entitled to pre-eminence. Mr. Allom's musician at Lin-sin-choo seems to be very fully occupied, and resolutely bent upon diverting the attention of the spectators from those movements of the mechanism, or from that sleight-of-hand which might detract from the general effect of the exhibition. To his left foot a cymbal is attached, which he strikes against its fellow fixed securely on the ground, with his right foot he plays upon a drum or tambour, while both hands are employed in the management of a *hwang-teih*, or flute, occasionally exchanged for the *heang-teih*, or clarionet, that is suspended at his side. This immense "unkeyed instrument" is simply a bamboo cane, having a mouth-hole at some distance from the end, a second aperture, covered with the inner rind or film of a species of reed, two inches lower down, besides ten ventiges, six of which are effective and equidistant. The tone of the bamboo flute is both sweet and powerful, and the harmony of the musician's little band, in general, agreeable. In this instance, however, the performer has not exceeded in dexterity some of our own itinerant musicians. There was an attendant upon an automaton collection, exhibited at Brecon in South Wales, in the year 1842, who played an air on the pandean-

pipes, and accompanied it by the clashing of cymbals attached to his knees, by the beating of a large drum with a stick fastened by a strap above one knee, while from the same leg a tightened cord extended to the upright handle of a crescent and bells, firmly fixed in the floor of the stage; his hands were engaged with a large tambourine, and a triangle suspended from one arm was touched by a plectrum made fast to the other. The author of a satirical poem called "The Familiar Epistles," thus ridicules the powers of a gentleman who led the band of one of our theatrical orchestras—

> "Cooke plays *eight* instruments together,
> Or croaking frogs foretell bad weather."

The Cambrian musician directed *six* instruments, to the obvious delight of his auditors, and, under happier circumstances, it is not improbable he might have employed a larger number, without materially deteriorating the quality of his music.

The spectators and auditors at the raree-show in Lin-sin-choo belong to the industrious and humbler classes, to whom the rice-seller presents himself, and amongst whom not only do the mother and child very naturally make their appearance, but the less interesting character of the smoking lounger, who declines all further labour until necessity shall compel him to accept it.

Puppet-shows, the probable original of the regular drama, are here not the peculiar entertainment of the lower or uneducated classes, on the contrary, they are patronized by the imperial household, and are included in the court amusements. "We were also entertained with a Chinese puppet-show, which differs but little from an English one. There are a distressed princess confined in a castle, and a knight-errant, who, after fighting wild beasts and dragons, sets her at liberty and marries her, wedding-feasts, jousts, and tournaments. Besides these, there was also a comic drama, in which some personages not unlike Punch and Judy, Bandemeer, and Scaramouch, performed capital parts. This puppet-show, we were told, properly belonged to the ladies' apartments, but was sent out as a particular compliment to entertain us." * This fact is neither surprising nor peculiar; for it is but just a century ago since puppet-shows were so much in fashion in London, that the public journals complained of the celebrated singer Nocolini, and the opera, being almost deserted for "*Punch and his Wife.*"

It would appear sufficiently evident, since the antiqnity of imperial China and of its institutions is indisputable, and since the memorable bigotry of that people must always have militated against the adoption of foreign customs,—and since puppet-shows exactly resembling the Fantoccini of Italy, and the Punchinello of England, were found there in familiar acceptance by the first European travellers, that China is the native country of these childish amusements. However, or whenever, they may have emigrated might perhaps be determined without much difficulty, but it is certainly known that England borrowed them from the southern countries of Europe. The history of Punch, and of his extraordinary ubiquity, may lay the foundation for more serious reflections upon the prevailing passions of mankind, in all countries and ages, for, his fame appears to have extended from the earliest periods of authentic history to these times present, and

* Barrow's Visit to the Imperial Palace at Sehol in Tartary.

over the round world "from China to Peru." The vulgar-sounding name by which this famous actor is known in England is a corruption of *Pulcinella*, an Italian mask, first introduced there by Silvio Fiorillo, which some derive from *pulcinelli*, "chickens," because the first performer of this character in Italy was a misshapen peasant of Sorento, who used to bring chickens for sale to the market of Naples: while others deduce it from Puccio d'Aniello, a witty peasant, who had acquired considerable distinction by the display of his comic talents at the vintage festivities in his native province. The French epithet, *Ponche*, has, with too much levity, been said to be derived from Pontius Pilate, because that celebrated person was a principal character in the old "Mysteries" sanctioned by the Roman Catholic hierarchy: but this origin may be easily refuted, for, Punch's fac-simile in the ancient "Moralities" was *The Vice*, whose peculiar office it was to relieve the heavier parts of the performance by occasional digressions, and by sudden sallies of wit, humour, and buffoonery.

That the reign of puppet-shows in China has been long, peaceful, and uninterrupted, the perfection to which they have attained appears to afford ample proof: on the continent, in Italy more especially, they constitute one of the chief delights of the people; and, although perhaps Punch is less admired by the intellectual children of the nineteenth century than of those that have passed, a showman's bill, preserved in the British Museum, demonstrates the esteem in which "*Motions*"—the obsolete name for puppet-shows—were held by the public, in the Augustine age of our own Queen Anne.

TEMPLE OF BONZES IN THE QUANG-YEN ROCK.

Christian, look home! Thy heart's recesses scan,
The chambers of thy spirit's imag'ry,
Mark well its mazes subterranean,
Idol enthron'd, and troops that bow the knee.
Christian, look home! and ere to curse thou dare,
Be sure no Bonze's cavern'd haunt is *there*.

C. J. C.

The Pei-kiang-ho, which traverses the province of Quang-tung, rising in the Melin mountains, passes through a district remarkably picturesque, but by no means fertile. The river's channel separates the sandstone from the limestone formation, except perhaps in one place, where an immense opening has been made by the waters right through the former species of rock, which rises in precipitous cliffs above them to a height of not less than eight hundred feet. Some leagues north of this remarkable strait, and of those pillars of a Chinese Hercules, is the city of Chao-chou-foo, enclosed with inhospitable walls of brick and stone, and near to it, the head of the available navigation. Here the flat-bottomed boat, lined with mats, is always exchanged for a junk of superior lightness and accommodation; and here also the river is crossed by a bridge of boats, the central portion of the pontoon being readily removable to permit free navigation. Gliding down the smooth-

flowing waters, attention is attracted, long before the navigator arrives at the spot, by an impending cliff, that rises seven hundred feet above the river, assuming at its summit a columnar form; the distant view consisting of the outspread waters enclosed by mural precipices, through which a single passage only is opened for their egress. The overhanging rock, named Quang-yen, is composed of greyish-black transition limestone, and remarkable in some places for its irregular vesicular surface. Its indentions appear to be the impressions of organic remains that have fallen from their beds, and the impending mass consists of forms resembling stalactitic compositions. A landing-place is formed at the foot of the rock by a broad level terrace, raised only a few feet above the highest mark of the water, and from this a long but easy flight of steps leads to the first of a suite of chapels or temples, dedicated to the worship of Fo, established in the excavations of the mountain, and where a number of Bonzes constantly dwell to discharge their idolatrous duties.

The following vivid description of the visit of Lord Macartney to the temple in the rock, cannot be discredited; but so much has either fanaticism faded or fashion in religion altered in fifty years, that his lordship's narrative is wholly inapplicable to the present appearance of these shadowy halls. "An arm of the river bent and elbowed itself into a deep cove or basin, above which enormous masses of rock rose abruptly on every side, agglomerating to a stupendous height, and menacing collision. The included flood was silent, sullen, still, and black. The ledge where we landed was so narrow, that we could not stand upon it without difficulty; we were hemmed round with danger. The mountains frowned on us from on high; the precipices startled us from beneath. Our own safety seemed even in the jaws of a cavern that yawned in our front. We plunged into it without hesitating, and, for a moment, felt the joys of a sudden escape; but our terrors returned when we surveyed our asylum. We found ourselves at the bottom of a staircase hewn in the rock, long, narrow, steep, and rugged; at a distance a feeble taper glimmered from above, and faintly discovered to us the secrets of the vault; we however looked forward to it as our pole-star. We scrambled up the steps, and with much trouble and fatigue arrived at the landing-place. Here an ancient bald-headed Bonze issued from his den, and offered himself as our conductor through the subterranean labyrinth. The first place he led us to was the grand hall, a refectory of the convent. It is an excavation, forming nearly a cube of twenty-five feet, through one face of which is a considerable opening that looks over the water, and is barricaded with a rail. This apartment is well furnished, in the taste of the country, with tables and chairs highly varnished, and with many gauze and paper lanterns of various colours, in the middle of which was suspended a glass chandelier of prodigious size, made in London, the offering of an opulent Chinese bigot at Canton. From hence we mounted by an ascent of many difficult steps to the temple itself, which is directly over the hall, but of much greater extent. Here the god Poo-sa is displayed in all his glory—a gigantic image with a Saracen face, grinning horribly from a double row of gilded fangs, a crown upon his head, a naked scimetar in one hand, and a firebrand in the other. But how little, alas! is celestial or sublunary fame; I could learn very few particulars of this colossal divinity; even the Bonzes, who live by his worship, scarcely knew anything of his history. From the

attributes he is armed with, I suppose he was some great Tartar prince or commander of antiquity; but if he bore any resemblance to his representative, he must have been a most formidable warrior, and probably not inferior in his day to the King of Prussia or Prince Ferdinand in our own. A magnificent altar was dressed out at his feet, with lamps, lanterns, candles and candlesticks, censers and perfumes, strongly resembling the decorations of a Romish chapel; and on the walls were hung numerous tablets, inscribed in large characters with moral sentences and exhortations to pious alms and religion.

"Opposite to the image is a wide breach in the wall, down from which the perpendicular view requires the firmest nerves and the steadiest head to resist its impression. The convulsed rocks above shooting their tottering shadows into the distant light, the slumbering abyss below—the superstitious gloom brooding upon the whole,—all conspired to strike the mind with accumulated horror and the most terrifying images. From the chapel we were led through several long and narrow galleries to the rest of the apartments, which have been all wrought in the rock, by invincible labour and perseverance, into kitchens, cells, cellars, and other recesses of various kinds. The Bonzes having now heard the quality of their visitors, had lighted an additional number of torches and flambeaux, by which we were enabled to see all the interior of the *souterrain*, and to examine into the nature of its inhabitants, and their manner of living in it. Here we beheld a number of our fellow-creatures, endowed with faculties like our own,—

"Some breasts once pregnant with celestial fire"—

buried under a mountain, and chained to a rock, to be incessantly gnawed by the vultures of superstition and fanaticism. Their condition appeared to us to be the last stage of monastic misery, the lowest degradation of humanity. The aspiring thoughts, and elegant desires, the Promethean heat, the nobler energies of the soul, the native dignity of man, all sunk, rotting or extinguished in a hopeless dungeon of religious insanity. From such scenes the offended eye turns away with pity and disdain, and looks with impatience for a ray of relief from the light of reason and philosophy."

Since the preceding graphic description was written, the number of Bonzes is diminished, the huge idol of Saracenic aspect must have been removed, unless it be identical with the god Poo-sa, who is still seated on an altar, a part of the rock hewn into the shape of the *nelumbium*, and the feelings of terror obviated by the construction of well-built walls, where there was formerly but a slight rail to secure from accident. The conduct of the resident priesthood, however, is of the same mendicant character; they watch anxiously to ascertain the rank, feelings, or objects of their visitors and take advantage of every little circumstance in the least likely to afford a pretext for begging. They present mineralogical specimens, gathered from the great rocky mountain in whose bowels they are entombed, and wait with inquiring aspect the result of the worthless gift. But Bonzes, Shamans, or Hoshangs, are, strictly speaking, mendicants by profession, and analogous to a similar order of friars in the Roman Catholic church. A begging Bonze, with his head closely shaven and bare, a board tied on his back on which are painted, in legible characters, the names of the sect and temple to which he belongs, hair-padded cushions

fastened on his knees, to save them from the otherwise injurious effects of endless genuflexions,—presents himself everlastingly at the door of the wealthy. In the most supplicating posture, he almost prostrates himself before the place or person of the rich man, and while he chants an appropriate hymn, accompanies it with continued, but very gentle taps, upon a hollow piece of wood in shape resembling a pear. The general costume of the Lama or Bonze, is a loose robe with a broad collar of silk or velvet; the colour of the toga depending on the particular order or monastery to which the wearer belongs. These priests, in Tartary and China, are the only classes of either nation who have the head shaved entirely. They are in general supplied with a broad-leafed hat, manufactured from straw and split bamboo, answering the twofold purpose of a defence against sun and rain, and always with an ornament resembling a cap, exquisitely wrought in wood or ivory, which they affix to the back of the head. Occasionally they are armed with a large umbrella, the handle and ribs being of bamboo, the covering of paper, beneath which the hat is always carried in the hand. The temples, and monasteries, and public places in China, literally swarm with Bonzes, who, ostensibly at least, practise all the austerities and mortifications of the numerous orders of monks in Europe, and inflict on themselves the same painful and disgusting punishments which the Faequirs of India undergo, for the feigned love of God, but for the real admiration of men. The odium thrown upon the moral character of the Bonzes of China by the learned Jesuits who travelled in that empire, should be received, with caution and qualifications, for it is well known that the similarity of monastic orders as well as of the ceremonies of Buddhism, to those of the Roman Catholic Church, created the most distressing feelings in the minds of the missionaries, although history everywhere plainly points to paganism as the common origin of the rites of both.

There are several Roman Catholic convents, or chapels, or cells, that much resemble the temple of Quang-Yen, in their seclusion, rocky character, and humiliating position of their priesthood. The most interesting in southern Europe is the Shrine of St. Rosalia, on Monte Pelegrino, near Palermo. This grotto is a natural formation, deep, damp, and dismal; a rude head of the saint peeps from a niche in the rock, and an exquisite image of the same holy personage lies beneath the gorgeous shrine which stands on the east side of the chapel. A convent has been erected above and around the sacred rock, and the resident priesthood derive a handsome income from pilgrims.* Near Cape Roxent, in Portugal, is another subterranean temple, called the *Cork Convent.* It is of considerable extent, includes a chapel, sacristy, refectory, and every apartment requisite for the accommodation of the miserable Franciscan monks who inhabit them. The walls, roof, and floors are lined with cork; the tables, chairs, couches, chapel furniture, crucifixes,—in short cork is employed in everything necessary for the convenience of the establishment, which could be made of that waterproof material. The Temple of Quang-Yen, the Shrine of St. Rosalia, and the Cork Convent, are all dismal and degrading retreats of intellectual beings, and those who incarcerate themselves in such dungeons of bigotry deserve universal contempt; yet they are still less disgusting in

* Vide Wright's "Shores and Islands of the Mediterranean."

their internal arrangements than those of a Franciscan convent on the island of Madeira. Here is shown a large apartment, the walls of which are lined with human skulls, and the bones of arms and legs are placed alternately in horizontal rows. A solitary lamp, depending from the ceiling, throws a feeble light on these miserable memorials of mortality, and on the grim features of a bald-headed friar of the order, who exhibits them to visitors with an indescribable, and most unnatural species of triumph.

MILITARY STATION AT CHO-KIEN.

"That never set a squadron in the field,
Nor the division of a battle knows,
More than a spinster—
Mere prattle without practice
Is all his soldiership."

SHAKSPERE.

On every navigable river, but especially on the Pei-ho, the northern feeder of the Imperial Canal, military stations are established; the magnitude or strength of each being proportioned to the populousness or traffic of the district. As rivers are the chief highways of China, these posts are analogous to our police-stations; and the troops lodged in them are not the regular military, but rather the local militia. Besides the maintenance of tranquillity, and enforcing the orders of government, the river-guard have other duties to perform, such as the exaction of tolls, preservation of unimpeded water-way, and care of the sluices. The accompanying view represents a station-house of the first class, where a guard of at least one hundred men is always maintained: whenever an imperial *cortège*, or the train of a mandarin of distinction, passes, it is their duty to give a military salute. This ceremony consists in the discharge of three short petards, kept for this purpose alone: they are fixed perpendicularly in the ground, a little powder is first put into the barrel, over which sand and earth are tightly rammed. When the ceremony is completed, the gorgeous dresses of the soldiers, including embroidered petticoats and satin boots, together with their arms and accoutrements, are restored to the armoury in the station-house, and there preserved until another public occasion shall demand another distribution. As for the soldiers themselves, if they be only the Chinese military police, the greater part resume their agricultural or manufacturing employments, retaining also their pay, which is equivalent to three-pence a day of our money. This little stipend, and some additional value which attaches to office in every country, prove so attractive, that the duty of a soldier is taken, rather than put upon the people—solicitation is used to obtain, instead of conscription to enforce the service.

The military pavilion at Cho-kien is always a picturesque object, and frequently presents a scene of much bustle and animation. The vicinity of a large and navigable

river, covered with a multitude of boats, and of various kinds, including junks, flower-boats, sanpans, pleasure-barges, chop-boats, and others, must necessarily present an endless variety of scene and incident. Here are continued arrivals and departures, frequent disputes between the junkmen and trackers, and occasional punishments of criminals from the surrounding country; for, although the imperial power is so overwhelming, that neighbouring states can offer to it no serious resistance, amongst the Chinese themselves, and in the very heart of the empire, convulsions, insurrections, conspiracies, and tumults, are of hourly occurrence, and give ample employment to the standing police and the regular Tartar soldiers. In front of the pavilion are hoisted the national flags, yellow, white, red, and blue, or one of these colours bordered with the other if the garrison consist entirely of Tartar troops; but, green banners with red borders, or the reverse, in the centre of which is displayed the national gilt dragon, if of Chinese.

As there is a difference between the pay of the Tartar and Chinese soldiers, that is, between the regular and militia corps, so is there a distinction also in their dress and accoutrements. The Tartars, or Tigers of War, as the missionaries have styled them, are dressed in yellow—the imperial colour—striped in imitation of a tiger's hide, and having ears also to their caps. This cap or head-gear, is made of split bamboo, so compactly interwoven as to be capable of resisting a violent blow; the shield is of the same material and workmanship, and the head or entire image of some monster is generally painted on it, to terrify, if not, like that of Medusa, to petrify the foe. Every fifth soldier, when the line is formed, has a silk flag at his back, resting in a socket, and as these flutter in the breeze they present a very gay appearance. It may be asked, why repeat these flags so often, or why not furnish every man with one, as we do in our lancer regiments? The Chinese have a peculiar fondness for the number five, derived from the structure of the hand; hence their soldiers are in companies of five, ten of which, a multiple of five, form a company of fifty, another multiple; eight of these companies compose a battalion, and each company has five principal, and five subaltern officers. On each soldier's breast, that is, each man of the regular army, the word *valour,* (yoong) is always inscribed; "which," says a British officer who servedin the opium war with China, "might be all very well, if the same word were not also displayed on the same individual's *back,* when he fled, and who, agreeably to the advice of Hudibras, reserved his courage for some future occasion." The military police, who are always Chinese, wear around their necks and over their breasts, a badge inscribed with the words "robustious citizens." The uniform of the latter is much less costly and regular than that of the Tiger of War, consisting principally of a blue jacket trimmed with red, or the reverse, over a long clumsy petticoat. The head is protected by a conical cap of bamboo, but sometimes of cloth and silk; while the Tiger is defended by a quilted toga of cloth, studded with metal buttons, and an iron helmet terminating in the shape of an inverted funnel, from the top of which a bunch of horse-hair depends. Their arms are as contemptible, as their uniform is unwieldy and inconvenient; they consist of match-locks, supported on cross sticks, which are generally in bad order, and badly supplied with flints, now substituted for matches, this valuable description of stone not being found in any part

of China; there are no chalk-cliffs in the empire, so there is no matrix for the support and supply of gun-flints, and as to detonating caps, they are yet unknown to the military men in Cathay. It is said that their swords or scimeters are equal to the best from Spain, although their appearance is extremely rude and unfinished. In the late war, however, Commissioner Lin attempted an improvement in this department, by the introduction of *double-sworded men*, from which he calculated upon the annihilation of the English intruders. "These twin swords, when in the scabbard, appear as one thick clumsy weapon, about two feet in length; the guard for the hand continuing straight, rather beyond the 'fort' of the sword-turn towards the point, forming a hook about two inches long. When in use, the thumb of each hand is passed under this hook, on which the sword hangs, until a twist of the wrist brings the gripe within the grasp of the swordsman. Clashing and beating them together, and cutting the air in every direction, accompanying the action with abuse, noisy shouts, and hideous grimaces, these dread heroes advance, increasing their gesticulations, and distortions of visage, as they approach the enemy, when they *expect* the foe to become alarmed and fly before them." * It does not appear, however, that this ridiculous introduction was entirely the invention of Lin, we only know that we first became acquainted with its inefficacy and existence in our opposition to the force under his control.

It is not on the sword and shield, or the ill-conditioned matchlock, that the Tartar soldier places his best reliance, but on that weapon to which he has been accustomed from childhood, and which is associated with his name and history from time immemorial. The Tartar's bow is made of an elastic wood, cased in horn, and having a string of silken thread strongly twisted, and his arrows are straight, well finished, and armed at the points with a shank and spear of steel. It is usual to estimate the strength of the bow by the weight required to bend it, and the test applied in China is from eighty to ninety pounds. The string is placed behind an agate ring upon the right thumb, the first joint of which is bent forward, and kept in that position by pressing the middle joint of the fore-finger upon it. In this situation the string is drawn till the left arm is extended, and the right hand passes the right ear; the fore-finger is then withdrawn from the thumb, which instantly forces the string from the agate ring, and discharges the arrow with considerable force.

The dress or uniform of a Chinese army is inconvenient, and the weapons they employ entirely behind the age we live in; sufficient to repress sedition, secure internal peace, and aid in the execution of the wishes of government, these forces and weapons must still prove wholly unequal to the military discipline and means of destruction employed by the civilized nations of Europe; and the strength of Hercules, and the courage of Achilles, in such a contest, would have only ended in the ruin of their possessors. The Chinese, in fact, are wholly ignorant of the art of war, having, during many centuries, cultivated uninterruptedly the arts of peace, and these are the reciprocals of each other; while industry and happiness increased, despotism and military science retrograded. Chinese soldiers seem

* Narrative of the Expedition to China, by Commander J. E. Bingham, R.N.

much better adapted to grace a dramatic pageant than to defend an invaded empire; and if any one shall be disposed to question the impartiality of this statement, let him only imagine the extravagance, if not the degradation, attendant on the ceremony of saluting an officer of rank—"when the whole regiment in line, clap their hands to their sides, fall on their knees, and utter a dismal howl; while a full band of music strikes out the air of etiquette."

The strength of the imperial army, including the standing police or local militia, is estimated at 740,000 effective men, of whom 400,000 are cavalry, besides 30,000 seamen, who find employment in the navy. It is more correct, however, to state, that the Tartar corps, eight in number, and distinguished by the green standard, consist of 80,000 men, and constitute the only real regular army for defence or offence; but that upwards of 700,000 troops receive pay from the emperor as an enrolled and affianced soldiery. The commander-in-chief of this vast army is always a Tartar, but a Chinaman may hold the next rank to him. From the Tseang-kun to the lowest of his men, the discipline of the bastinado, and even of the cangue, or moveable pillory, is applicable; and, if the military code which is preserved in the imperial archives were strictly enforced, there is no reason to imagine that a brave, hardy, and persevering people, like the Chinese, would prove unequal in military prowess to any nation upon earth.

FEEDING SILK-WORMS, AND SORTING THE COCOONS.

Lo! where the caterpillar-crop
A golden fruitage bears;
More useful than the painted fop
Its silken spoil that wears.
Yet still for him they toil, for him they die—
Worm, swathed nymph, and parent butterfly.

C. J. C.

It has been generally supposed that the people known in ancient history as the Seres, were identical with the Chinese, both because of their eastern position, and that the principal silk manufactures were believed to have been brought from thence, on which account the Romans named the country Sericum, or Serica, or Sereinda. This fact, however, is not at all certain; on the contrary, there are strong, and almost conclusive reasons for allowing, that the trifling quantity of silk imported into Rome, came, not from China, or Sereinda, but from Persia. It is by no means probable that it was the Chinese who were said to have sent an embassy to Augustus, to solicit the friendship of the Romans, as this would be the only instance in the history of that people, of their having condescended to court foreign alliance, independent of its being opposed to their fundamental laws, which not only prohibit intercourse with strangers, but even jealously prevent the emigration of their people. Florus, who wrote nearly a century later than the death of Augustus, is the only author who mentions this embassy, and, as no historian contem-

porary with the emperor, has alluded to so remarkable a circumstance, the natural presumption is, that no such embassy was ever sent to Rome. It might be added, in further confirmation of the opinion, that the Chinese never traded, negociated, nor were even known to the Romans,—that the most learned ancient geographers conceive Serica to be identical with Tartary, not with China Proper; and, in their charts it adjoins Scythia. The inhabitants of these districts were practised in archery, a Tartar accomplishment, but they did not produce or manufacture silk so much as cotton.

If the Romans, therefore, procured their silk from Persia, and that history is silent on its further origin, no proof remains that China is its native country. A colony of Jews are known to have travelled into China at an early period, and, according to the records preserved by their descendants, and the authority of Chinese historians, settled there soon after Alexander the Great had opened a communication with the East. Is it not probable, that these industrious people carried with them this useful piece of knowledge from Persia, or from some of the adjoining countries, where the silk-worm was then certainly known to have been reared? The Emperor Kaung-shee, in his treatise on Natural History, states, that the Chinese are much mistaken in imagining that silk was an exclusive product of China, for that the upper region of India had a native worm of a larger growth, and which spun a stronger silk than any in China. There is reason to believe that silk was produced in the early ages of history, both in Tangut and Kitai; several expressions in the bible warrant a presumption that this beautiful manufacture was known at the court of Solomon; besides, the *vestes perlucidæ ac fluidæ Medis* of Justin have always been supposed to mean silken robes. The Jews in China, like the Huguenots in England, carried along with them the practical knowledge of an useful art, and both have become so completely amalgamated with their adopted countries, that distinction is now almost obliterated. Still may the Israelites be traced at Hang-tchoo-foo, where they have long been settled, and where they have acquired the reputation of fabricating the best stuffs in China. Some curious circumstances respecting this tradition may be noticed here. Few of these immigrants, except the rabbins, have any knowledge of Hebrew, and toleration appears to have drawn away many of the Jews from the faith of their ancestors,—an effect directly contrary to that which may be observed to follow religious persecution. The high-priests are rigorously attached to the Old Law, but are ignorant of any other Jesus having appeared on earth, except the son of Sirach. If this statement be correct, these Jews could not have been part of the ten tribes carried away into captivity, but followers of Alexander's army, which corresponds with their own account of their immigration.

In the sixth century, two Persian monks, migrating from their country, secretly conveyed away a number of silk-worms' eggs in a hollow cane, along with the white mulberry, to Constantinople, where they were encouraged by the Emperor Justinian to breed the insect, and cultivate its cocoons. This was the first introduction of the silk-worm into Europe, but the country of its authors is not necessarily that of the insect itself, which may still therefore have come from Serica, or Persia, or Kitai, or Tangut, or perhaps China Proper. Popular histories of China, however, ascribe the origin of

silk manufacture to the Empress Si-ling-shi, wife of Hoang-ti, about 2,700 years before the Christian era; and the same fabulous chronicles say, that the raw material had been exported from China many centuries before the insect that produced it, and had given extensive employment to manufacturers in Persia and Phœnicia.

The invention of the celebrated Coan stuffs, is attributed by the Greeks to Pamphyla, who is said to have taught her countrywomen of Cos to unweave the heavy silks of the East, and recompose the material into a transparent gauze, thus gaining in measure what was lost in substance. Before the reign of Augustus, even manufactured silk was little known in Europe; it was then sold for its weight in gold, and was worn only by a few ladies of patrician rank. In the beginning of Tiberius's reign, a law was passed, that no man should disgrace himself by the effeminate practice of wearing silken garments; and it is mentioned as a wanton extravagance of the prodigal Heliogabalus, that he had a garment made wholly of silk. For six centuries the culture of the silk-worm in Europe was confined to the Greek empire, and several manufactories were established at Athens, Corinth, Thebes, and the Ægean Islands, for rearing the worm upon mulberry leaves, for unwinding the cocoons, for twisting the filaments into threads of various degrees of strength, and weaving them lastly into robes. From Greece the culture of the silk-worm passed to the Venetian republic, which then enjoyed the most extensive commercial intercourse with the western countries of Europe, and these enterprising people accumulated vast treasures by their flourishing trade in silk.

It was about the year 1130, that Roger II., King of Sicily, and son of the famous Count Roger the Norman, having violently carried away silk-weavers from the Holy Land, established manufactures in his capital city of Palermo, and in some of the chief places of Calabria. From this source sprang the whole culture, and manufacture, and trade of silk, from which Italy subsequently reaped so rich a harvest. By whom the culture of silk was introduced into Spain, does not appear very certainly, but the probability is that the Moors were the original promoters of this branch of industry at Cordova, Murcia, and Granada; for, when the last of these places was captured in the fifteenth century by Ferdinand, he found the silk trade there in a highly productive and prosperous state.

In the year 1480, several French nobles returning from the conquest of Naples, brought some silk-worms with them into Dauphiny, along with the white mulberry; but their efforts appear to have been made more from a desire to promote the study of natural history than for any immediate benefit to manufactures or commerce. Whatever their personal objects were, from these small beginnings a knowledge of the rearing and culture of the worm, and of its peculiar food, soon extended itself throughout France; so that in 1521, artisans were invited from Milan to aid in the establishment of the manufacture on a wider basis. From the nursery-grounds of Monsieur Traucat of Nismes, the first formed in France for the culture of the white mulberry, all those trees that now adorn and enrich the southern provinces have been obtained. It is said that the first mulberry-tree planted in France is still living, surrounded by its numerous offspring, many of nearly equal age with itself. Fully appreciating the value of infant manufactures, Henri

Quatre extended every species of protection and encouragement to the plantation of the mulberry, which his wisdom and power enabled him; and, although cut off by an untimely fate, he yet lived long enough to witness the entire success of this his favourite project.

The climate of England is at variance in this instance with the industry of the inhabitants, which appears capable of surmounting difficulties that have checked the enterprise of all other countries; and for this reason only is it that the silk-worm has not been naturalized here also. In 1455, a company of *silk-women* was formed, whose employment and speculation were confined to needle-work, embroidery and other branches in which silk thread was employed, but they had no connection with the culture of the silk-worm or raising of the mulberry. It was reserved for our learned but imbecile monarch, James I., to recommend this vain and hopeless measure to his people, in a studied speech from the royal throne. England had long been dependent upon foreign countries for the supply of the broad manufacture; and might have continued much longer in that position of profit to foreigners, had not the persecution of the French Protestants in 1685, obliged a large number of well-conducted and industrious artisans, to seek refuge in England, bringing with them an accurate knowledge of the art of silk-weaving. To this event is to be traced the ultimate establishment of the silk-trade in Spitalfields. The manufacture of silks had progressed under King James; so that in 1629 the silk-throwsters were incorporated by a royal charter, but the accession of the French emigrants completed the strength and secured the existence of this important branch of our manufactures.

And now so remunerating were the prices which this description of manufacture produced, that no impediment seemed too great for those who were ambitious of pursuing it. One instance is deserving of lasting record in the commercial and manufacturing history of England. In the year 1720, Sir Thomas Lombe having witnessed the wonderful performance of a silk-mill in Italy, at the risk of his personal safety succeeded in procuring a model and conveying it secretly to England. It consisted of 26,586 wheels, was moved by a single water-wheel, and, in twenty-four hours worked three millions of yards of organized silk. The factory was erected on an islet in the Derwent river, in Derbyshire; and Sir Thomas secured his importation by a patent, at the expiration of which parliament voted him £14,000, in consideration of the service he had rendered to the manufactures of his country, and the imminent peril he had encountered in effecting it. Scientific discoveries, and progress in the arts, have so completely superseded the most complicated and wonderful pieces of mechanism produced in the earlier ages, that labour is abridged, the quantity of our manufactures increased, the quality ameliorated, and foreign competition overpowered, by the products of our improved and improving machinery.

THE TUNG-TING-SHAN.

"Here in this grotto of the wave-worn shore,
They pass'd the tropic's red meridian o'er;
Nor long the hours—they never paus'd o'er time,
Unbroken by the clock's funereal chime,
Which deals the daily pittance of our span,
And points and mocks with iron laugh at man."

THE ISLAND.

THE mountains that encircle and hang over Tae-hoo, or the Great Lake, to the south-east of the city of Nan-king, partake of the same picturesque, or rather grotesque character, which pervades the sublime scenery of the Seven-star-hills. Limestone is the predominant rock, and wherever this formation comes into immediate contact either with the waves of the sea, or the rapid current of the river, it yields readily to their action, allowing itself to be fashioned afresh, or worn still farther, by every new impression. Along the Yang-tze-keang and the Pei-ho, wherever the limestone forms the river's boundary, caverns, picturesque promontories, detached rocks, and fertile islets, are of constant occurrence; and, in the mountain districts, where the violence of the falling torrent would overcome more obstinate material, the forms which the limestone receives are of endless variety. One of the most abrupt and precipitous hills in the Great Lake district, and situated about thirty miles north of the city of Soo-chou-foo, is the Tung-ting-shan, called also Lin-ŭh-shan, and Paou-shan. Its circuit extends upwards of a hundred and fifty miles, and embraces within it the most beautiful and romantic scenery in China Proper. In the quaint phraseology of Chinese tourists we are told, that "on the north-west are forty-four hills, amongst which the most conspicuous in appearance, the most celebrated in history, is the Ma-tsih; forty-one hills lie towards the east, above which the western Tung-ting raises his dark front to the clouds; and, of the forty-seven hills that are seen to the east precisely, the eastern Tung-ting is the loftiest and most massive." Upon the charms of this latter district they have exhausted all the laudatory formulæ of their language; and, their admiration of the landscapes that are presented in the valleys of this group of hills, is almost boundless. The shade of its groves, the verdure of its valleys, the sequestered sites of its cottages, the prominent splendour of its palaces, the glittering radiance of its temples' roofs, are said to distribute light like the stars of heaven, while the grand edifices themselves are arranged with all the regularity of *chessmen*. This mixture of the sublime and ridiculous, two sentiments more nearly allied than is generally imagined, pervades every object in the Chinese empire—their religion, laws, public and private customs—and must, therefore, be naturally expected in their descriptive writings: besides, in the Chinese landscape, the association has a real and a constant existence.

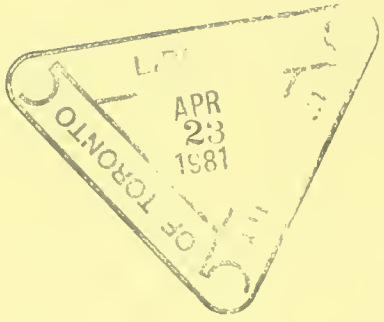
While the natives delight in the beauties of Eastern Tung-ting, European taste will find more enjoyment in the repose of the picture to be seen amid the hollows of Tung-ting-shan. Undisturbed, and undisfigured by palaces of haughty mandarins, or shrines of idolatry placed at measured distances, the picturesque crests, and summits, and brows, and steeps, of this lone region, retain the vesture in which nature clothed them Luxuriant woods wave on the loftiest cliffs, and the verdure in which each valley is clad presents a contrast the most striking, to the sterility of the crags that often overhang them. On the bank of some bright rivulet, and adjacent either to its entrance or its exit from a sheltered vale, a village is occasionally seen, in a position the most romantic that imagination can conjure up; and, so entire does the seclusion seem, that its peaceful inhabitants appear to form a separate and independent community. Particular eminences in the surrounding group are connected with the legendary lore of the mountaineers, and the Shang-fang, and the Hea-fang rocks, are beheld with an obvious degree of respect; while others, such as the Kung-lung-tow, Kin-yĭh-too, Choo-chow-shan, and Peaou-meaou peaks, are almost equally venerated. Each forms not merely a guide to the mountain-wanderer, an index in gauging the weather, a favourite haunt upon a festive day, but each also is involved in some tale of love, or horror, or superstition, that lends to it just such a beautiful interest, as the cloud that occasionally enwraps its pinnacle.

Of the ancient dwellers amid these hills, few traces can now be discovered by the searching eye of curiosity; the sacrificing mound, Meaou-kung, and the rude wall that crosses the Lin-ŭh ravine, will probably continue for ages undescribed by antiquaries, even tradition being silent as to the object or the authors of the latter. The mound was, no doubt, the scene of those inhuman massacres, that disgraced the character of Paganism much more than the stupid theories to which its votaries gave assent. Although, however, the antiquary and historian shall find no recompense for their enthusiastic labours in this wild region, the traveller, the man of taste, the admirer of nature will be delighted with its charms. The landscape here unites the most opposing characters; the most peaceful, dreamy scenery is rapidly succeeded by passages of sublimity; and the noise of the foaming cataract, and the brightness and the sparkling of its sunlit spray, are exchanged in an instant for the placid surface of the lake—the stillness that sleeps on it, and the darkness that reigns over it.

One of the most remarkable objects, or rather natural curiosities, of the Ting-tung-shan, is the Shĭh-kung-shan, or "Gentleman of the Rock," a projection from the mountain-side into the Great Lake. Its resemblance to an old man standing in the water explains the origin of its appellation: and the mountaineers say, that it possesses the remarkable property, of never being completely revealed even when the waters are lowest, nor entirely immersed when they are highest. It is tolerably certain that the waters never will reach the summit of this singular rocky formation, an elevation of two hundred feet above the average height of the lake; and equally probable that their surface will never fall to the foot of the rock, a depth of about fifty feet. Pleasure-junks and trading-boats of large dimensions sail through the great opening of this natural arcade.

On a little peninsula that projects into the rocky basin of a splendid cataract, and not many yards from the Shĭh-kung-shan, is one of those picturesque structures designated *Tsoo-tâng*, or Halls of Ancestors. "Here, instead of idols, the niches are filled with tablets to the honour of those worthies of the district, who in their lifetime were distinguished by talent or virtue. Posthumous admission into one of these temples is a sort of minor apotheosis, and reflects great honour on the descendants, who become, of course, anxious to obtain such a distinction for their predecessors." Mr. Allom has represented the barge of a mandarin, in waiting to receive the great man and his retinue, just returning from the Hall of Ancestors, where they are supposed to have been invoking and making offerings to the departed spirit of their illustrious progenitors. This introduction cannot fail to prove so far instructive, by conveying, in the most effective manner, a faithful representation of a practice at once ancient, grave, and interesting.

Chinese historians inform us, that it was in the fastnesses of the Tung-ting-shan, and in the ravine of Lin-ûh, already mentioned, that Lin-wei was shut up by his son-in-law, Heu-leu, the prince of Woo; and where, after a detention of seventeen days by his unnatural relative, he consented to surrender to him the book of Yeu, the great emperor of China, who dispersed the Chinese deluge. When this celebrated monarch was seated on the throne, he found leisure to compose a learned work, entitled "The true Doctrine of Mountains and Seas, in which are laid down their situations; also, all mines of gold, silver, and iron; besides all the varieties of fish produced in the many rivers." Above the ravine rises the Seaou-hea, to the shaded glens of which the King of Woo retired to avoid the intense heat of summer in his dominions; and also the Ming-jui, or Bright Moon Walk, where he delighted to indulge himself by moonlight. The natural productions of this admired glen are numerous and beautiful, but none of them is more remarkable than a species of orange-tree, Kurĭh, which bears a bright scarlet flower, and blows in the depth of the hoar-frost of autumn. When the luxuriant pines that wave on the hills, the verdant bamboos that adorn the lower heights, the kĕĕn, a delicate aquatic plant that decorates the waters, and the sumptuous orange trees, are all in leaf and flower, the colouring of the landscape is unrivalled. The climate also is genial, and it is said, that all the flowers that enamel this vale uniformly regard the sun in their mode of expansion.


APR
23
1981
OF TORONTO

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

DS
709
A45
v.1
div.1

Allom, Thomas
The Chinese empire, illustrated